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Paul R. Myers
Box 117
Greentown, Ohio



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BIBLE MONITOR

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No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MEDITATIONS

The calendar reminds us of the fact that another year in the history of the world is almost gone. As it lingers with us for a few more days we cannot help but reflect upon what this period of time has meant to us. There is something about the passing of these years that makes us feel sad. Something valuable that has been a possession of ours has passed forever beyond our reach. Time, what a fleeting thing it is. Then too, with the passing of each year we are growing older and our sojourn here on this earth and in this body is getting shorter. Sooner or later the grim reaper will carry us hence and the clods of earth shall cover all that remains. Just a bit of dust returned to the earth from whence it came. This is a solemn fact that impresses us more vividly as the years go by.

As we meditate upon these matters so many questions arise in our mind: what has my life amounted to in this world so far? Just what of importance have I contributed to the world? Am I profiting anything by the experiences that I have had in life thus far? Am I making any improvement in my Christian life? Is life growing richer by a closer walk and communion with my Creator, or are the cares of this life, or pleasures, or riches or other vanities of this world separating me from my God? These are questions that each one of us might consider profitably in the light of the scriptures. If life is not what it should be with us it is a matter of wisdom that we discover wherein we are lacking and

apply whatever remedy may be needed. There is but one way to enjoy a more abundant life in this world and that is, through the Lord and Savior Jesus Christ. It is the hope that we have in him, and through him, that alone can remove the sting of death, banish our fears and give us joy and contentment in life.

One of the things for which God found fault with the Israelite nation was, "My people doth not consider." (Isa. 1:3.) Because of this fact they suffered many unpleasant experiences. Some statements recorded in the book of Haggai bring this out clearly. "Then came the word of Jehovah by Haggai the prophet, saying, is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now therefore thus saith Jehovah of hosts: consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith Jehovah of hosts: consider

your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah." (Hag. 1:3-8.)

You will notice in this lesson that God finds fault with Israel, he points out to them the matter wherein they are lacking, and gives them the remedy. In order to have their troubles removed and enjoy the blessings of their Maker, they applied the remedy. This was a wise choice on the part of that nation and we might well profit by the lesson if we make the right application. We are living in a day of trouble, adversity, and disappointment, and our efforts to remedy conditions seem of little avail. Might it be that the trouble with us is, that we do not consider? As individuals, as a church, as a nation, we may not be recognizing our God as we should and rendering due service to him. In view of what we are experiencing would it not be well for us to consider our ways? Regardless of who the individual, or what church, or which nation it may be, the inspired word of God will

point out wherein we are lacking and give the remedy. The wise thing then for us to do is, to consider our ways and proceed to work in harmony with the instructions of our Maker.

Not only should we consider our present circumstances, but the future. In view of the fact that our lives on this earth are so swiftly coming to a close should we not consider our latter end? "Oh that they were wise, that they understood this, that they would consider their latter end!" (Deut. 32:29.) How foolish to spend our years in pleasure, folly and sin when there is a more abundant life to those who love and serve the Lord. May the coming year find each one of us striving for a closer walk with God.

BREACHES IN THE HEDGE

Howard Surbey

In order to grasp the thoughts I wish to present I would like us to get this picture in our minds. Let us picture the devil and his many evil devices as a great

storm with its bluster, fury and terrible destructive flood of water. Next those in the path of this storm, the individual, the church or the nation who claims to be Christian. Third God's word has built or taught us how to build a great Hedge which is strong, secure and an everlasting protection against all the pernicious ways of the Devil.

(Job 1:9-10) "Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land."

But alas, we find the tide of sin has reached the so-called Christian nations, churches and even individuals. It is creeping upon them, driving them from the paths of God's word even to the extent that we find many afloat, with this tide carrying them where it will.

What is wrong? Is God's hedge insufficient to keep out the devil or has Christ and the Apostles not revealed to us the way to escape this awful everlasting de-

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L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

struction. Emphatically no but I fear the fault lies in our either not heeding the plan of salvation and failing to build this hedge or else not following God's word and allowing the devil to make a breach in this hedge.

Let us consider the pillars that have fallen or the ones we failed to build which have made this breach in God's plan and allowed the devil to overwhelm us.

First, I notice Godly fear as one pillar that no longer

protects man. Not the fear as of a burglar or ruffian but such as an obedient child has for a true parents, rather a veverence. (Ecc. 12:13) "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Without this sincere concern lest we fail to please him I doubt if we can worship him in faith and then our sacrifices may be as Cain's were, unaccepted.

Second, a decided lack of reverence for the word of God. What, among believers? Yes a decided unwillingness to follow its instruction. Denying that it is necessary for salvation or we might say denying that God revealed this word to us by his apostles and prophets. It is a sad picture the lack of attention and reverence shown by many when God's word is read or commented upon.

Third. Unwillingness to accept the divinity of Christ. (Matt. 1:23) "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." unless we believe this His

atonement is of no value to us and I believe we are really in a worse condition than Paul gives in I Cor. 15:19, "We are of all men most miserable."

Fourth. Lack of Christian instruction in the home. How valuable it would be to meditate and plan according to the wisdom of Solomon. (Prov. 22:6), "Train up a child in the way he should go: and when he is old, he will not depart from it." When we read the alarming statistics as found by school authorities, juvenile police records and reform schools concerning the increase of immoral thoughts, conduct, vice and crime. We find even most of these juvenile authorities attribute their problems to the child's much training wherever it wishes rather than in the home.

Fifth. Disregard for the sacredness of the marriage vow with its many resulting influences for evil. (Mark 10:8-9), "And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (I Cor. 7:10-11), "And unto the married I command, yet

not I, but the Lord, let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

Sixth. Desecration of the Christian Sabbath. We have many references from Christ and the apostles about this day and what they did, but let us turn to the schoolmaster, the O. T., as a basis for our ideals. (Ex. 20:8) "Remember the sabbath day, to keep it holy." I wonder how many of us dare to say to Christ that we keep this day holy.

Seventh. Lack of honesty in everyday business life. (I Cor. 10:31), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." In this day and age with its many complicated and interwoven business connections how easy it is to allow this pillar to be broken down. It may be easy to deceive or hide our dishonest and questionable acts from one another, but are we hiding them from God?

Eighth. Allowing our tongues to wander out of control. Do we use this part of our body according

to I Cor. 10:31. (James 3:6) "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the the course of nature; and it is set on fire of hell."

I have tried to bring before our minds some of the main pillars in this hedge to keep out the devil. You may think of others. I believe that if the individual, the church or the nation lacks any one of the these pillars of defense then the devil has a fine opening. Now what if several of these pillars have fallen?

May we be more concerned about the protection the Lord has given us or has taught us how to build. (Mark 13:35), "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.

North Canton, Ohio.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all lower achievement vain.

—Henry Drummond.

WHY I BELONG TO THE DUNKARD BRETHREN CHURCH

Part II

I belong to the Dunkard Brethren church because we believe in Christ as the foundation of our faith, the foundation of the church. Paul said to the apostolic church at Ephesus that they were built upon the proper foundation.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord."

We have shown you that the church is a spiritual building and is made up of an assembly, a body of believers in Christ and when they are united in one mind and in one Spirit they become knit together and "groweth unto an holy temple in the Lord."

Christ himself is laid in the foundation, and he built and is still building on that foundation, on himself the Rock, as he told the Apostle Peter, when he said

"I will build."

Paul says, "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11.)

If you and I belong to Christ's church we are a part of the material in that building.

Another reason why I belong to the Dunkard church is that we recognize Christ as the head of the body the church. His words, His commands, His teachings or His doctrine is law with us and we believe they are to be observed, obeyed and put to practice in our lives.

Christ the head of the church. "But speaking the truth in love, may grow up into him in all things, which is the head even Christ: From whom the whole body fitly joined together supplieth according to effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4:15-16.)

"Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Eph.

5:22-23.)

We have shown you that Christ is the head of the church, and we want you to notice that he is the head also of the cornerstone in the foundation of the spiritual building of God, which we have shown is the house of God. And we want to show that he had all authority. Jesus said in his great commission, Matt. 28:18-20, "All power (or all authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Now the difference between the Dunkard Brethren church and some other churches, with regard to the interpretation of this commission is that some say that the Master did not mean that the disciples were to observe (or teach and put into practice) all the things that Jesus had taught the disciples previous to that time, but that he meant that they were to observe all the

things that he had said would be taught them in the future.

Now we believe he meant that they were to observe all his previous commands, concerning the future.

David said, "The stone which the builders refused is become the head stone of the corner." (Psa. 118:22.)

Jesus referred to the same teaching. "And have ye not read this scripture, the stone which the builders rejected is become the head of the corner." (Mark 12:10.)

Christ is greater than the temple, for he is the builder of the temple. "But I say unto you, that in this place is one greater than the temple." (Matt. 12:6.)

Christ was and is the supreme law giver, he had authority, as we have shown you, with regard to church government. "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

His word is law, His teaching, His doctrine. And he said, "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He said His doc-

trine or His teaching was not his but "His that sent me." (Jno. 7:16-17.)

Another reason why I belong to the Dunkard church is because they believe in repentance. A Godly sorrow for sin.

"And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth." (Isa. 22:12.) Repentance is not only Godly sorrow for sin, but it is a turn about face, a forsaking of sin, the making of a new creature, by regeneration. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Ezek. 18:31.)

Jesus and John the Baptist both preached repentance. "Repent ye for the kingdom of heaven is at hand." "And Jesus answering said unto them suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay: but, except ye repent, ye shall all likewise perish." (Luke 13:2-3.)

Then we learn from the Acts of the Apostles that

repentance has a part in the forgiveness of our sins.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 13:19.)

All men every where are commanded to repent. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30.)

Another reason why I belong to the Dunkard Brethren church is because they believe in water baptism, along with belief or faith and repentance, as the acts which bring about regeneration of heart, which is the new birth. They believe in the new birth. "But as many as received him, to them gave He power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jno. 1:12-13.)

This text speaks of a birth that was new to man, a birth not of blood, mans natural birth is of blood, of flesh, but his second birth or new birth is of the Spirit,

of God, of Christ.

Peter says, "Being born again, not of corruptable seed, but of incorruptable, by the word of God, which liveth and abideth forever." (I Pet. 1:23.)

This is speaking of a birth, in Jesus Christ, the living Word of God. Again Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:3-4.)

We see again in this a new birth, from God the Father, to a lively hope, by the resurrection of his Son, which is a part of his divine plan to save the world from sin.

The Dunkard Brethren believe that water baptism is a part or an act in bringing one into the new birth. Jesus said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

"Except a man be born of water and of the Spirit, he cannot enter into the king-

dom of God." (Jno. 3:3-5.)

Man then must have water and spiritual birth, water and Spirit baptism, before he can see or enter heaven. Water and Spirit baptism go together. That is when the applicant is baptized in water he has promise of receiving the Holy Spirit or Spirit baptism. Baptism in water is to follow conviction or conversion, then Spirit baptism follows water baptism.

"Now when they heard this, they were pricked in their heart, (convicted) and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 37-38.)

We learn also that baptism of both water and Spirit follow repentance. We also find that the baptisms of both water and Spirit are acts of regeneration.

"Not by works of righteousness which we have done, but according to His mercy he saved us, by the

washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5.)

I belong to the Dunkard Brethren church because they believe in immersion for baptism.

John baptized in Jordan, Philip took the eunuch into the water and baptized him, there was much water at "Enon near to Salem, where John was baptizing." (Mark 1:5, 9. Jno. 2:23, Acts 8: 26-38.)

We learn from these texts that the applicant was taken into the water and came up out of the water, hence we believe immersion is baptism. We believe that baptism puts us into Christ.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-6.)

We see by this that baptism is a burial. To be

buried means to be covered up, buried in baptism to be covered by water. And the mode is a forward action. "Baptized in the likeness of his death." He died on the cross, bowing his head he gave up the ghost. He could not bow his head backward, for he was on the cross, hence a forward action. Also in the likeness of his resurrection. He came forth, also a forward action. Therefore the mode in baptism is a forward action, a forward baptism is required in our spiritual planting.

Paul says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26-27.)

Peter tells us that there is saving power in baptism, he tells of Christ being quickened by the Spirit: "By which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even bap-

tism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." (I Pet. 3:19-22.)

Great Bend, Kans.

(To be continued.)

Wm. Root

WHAT ABOUT WAR?

Edward Yoder

In many countries Christians are once more face to face with the question, What about war? Conscience forces upon the thoughtful Christian such questions as these: Is war ever right? Shall the Christian take any part in carrying on war? What did Christ teach that relates to the subject of war? Can the Christian safely turn his conscience over to the custody of other persons, state officials for instance, and leave the responsibility for his act with them?

A Christian is by profession a follower of Jesus Christ. He is pledged to obey the teachings of Christ. The Bible, particularly the New Testament which gives God's will in final form as

revealed through Christ and the teachings of the apostles, is the rule by which the Christian must live. His conscience is subject to Jesus Christ alone. To abandon his conscience to human authority would be to betray Christ. To disobey Christ in the face of better knowledge would be to desert Him altogether.

In the New Testament Scriptures are found the following outstanding teachings which relate to the question:

1. Human life and personality are sacred to God, and it is a sin for man to destroy or corrupt them. In war the destruction of other people is always the immediate aim of those who take part. Christ refused to destroy men's lives, and He rebuked those who thought of doing such a thing.

For the Son of man is not come to destroy men's lives, but to save them.—(Luke 9:56.)

2. Love is the supreme law of Christ. Warfare today is hardly possible unless entire populations can be aroused to hate and despise each other. To participate in mass hatred of this kind is a sin against Christ.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark 12:30-31.)

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." (Rom. 13:10.)

3 Love and benevolence are the only measures authorized by Christ for use in dealing with enemies. Genuine love and good will may sometimes disarm the enemy entirely, and in any case will do more to create peace than hatred and the use of force.

"I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." (Matt. 5:39.) (R. V.)

"Love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil." (Luke 6:35.) (R. V.)

4. The attitude of hatred toward another is equivalent to the sin of murder.

"Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (I John 3:15.)

5. Christ taught that the use of war or force creates a vicious circle, giving rise to more war and more violence. Satan never casts out Satan. Only Jesus Christ can do that. War does not create peace, but instead sows seeds of hatred, strife, resentment, and moral degeneration.

"Then said Jesus unto him, put up again thy sword into his place; for all they that take the sword shall perish with the sword." (Matt. 26:52.)

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." (Matt. 12:28.)

6. Christ requires that strife between people be promptly allayed by peaceful means, for the absence of love and harmony leads to increased strife and hatred and to further evil consequences.

"If ye forgive men their trespasses, your heavenly Father will also forgive you;

but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14-15.)

7. The apostles taught that a believer's allegiance to God and His word is his highest moral duty. Obedience to human government and its officials, when they demand that the Christian fight contrary to God's word, must give place to obedience to God.

"Then Peter and the other apostles answered and said, We must obey God rather than man." (Acts 5:29.) (R. V.)

8. The kingdom of Christ, the moral and spiritual realm to which the Christian belongs, is not a worldly kingdom. Its basic principles of truth, righteousness, holiness, faith can not be defended or promoted by worldly means such as force, war, and the use of violence. Christ's followers do not fight in carnal warfare.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not

from hence." (John 18:36.)

"For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds." (I Cor. 10:4.)

9. God's people constitute a world-wide fellowship, and all true Christians in all nations are brethren in Christ. The sentiment of a narrow and selfish nationalism is contrary to Christ's law. In international warfare many who profess to be Christians destroy each other and thereby bring reproach upon the name of Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:28.)

10. Absolute obedience to God's will as revealed in Christ will cost something. It often leads to suffering. This is to be expected. To follow Jesus Christ requires that one take up the cross of opposition and suffering. To obey Him in regard to war will cost the same price.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For who-soever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." (Matt. 16:24-25.)

The Past Record

The teaching of Christ that relates to war and peace are not an impossible ideal. In the earliest centuries after Christ the believers lived by these teachings. For the last four centuries Mennonites have lived and practiced this ideal; not always perfectly on the part of everyone, but always with a sincere desire to obey Christ and follow Him. It has cost them something to obey Christ by refusing to fight in the wars of the nations. Many of their migrations from land to land have been for the purpose of getting away from war and military service. From Holland to Prussia, to South Russia, to United States, Canada, and Paraguay; from Switzerland to South Germany and France to United States and Canada have led the trails along which their conviction on the sinfulness of war has brought these people during the centuries.

Even in the United States, with its constitutional pro-

vision for religious liberty, they have not escaped hardship because of their conscientious objection to war service. In colonial Pennsylvania during the War for Independence a number of nonresistant Christians were imprisoned and fined for refusing to serve in the militia. During the Civil war, in both North and South, heavy fines were often imposed upon them for refusing to serve when drafted for the armies. During the World war hundreds of conscientious objectors in the military camps experienced life in the guard house, were in some cases court martialed, and quite a number of them served sentences in federal prisons for their conviction that they must be loyal to the spirit and teaching of Christ.

Mennonites have not been all alone in their conviction against participation in war service. Numerous Christians from other denominations have in the past joined with them in suffering for taking the same absolute stand against war in obedience to Christ.

The Present Challenge

As again millions of men are marching in many lands

and as the spirit of war, hatred, and ill will rises in high tides all about us, Christians need to fix their vision and their thoughts the more resolutely on Christ and commit themselves to His teachings on love and good will. They need to see Him as their absolute King and only Saviour. They must take special pains to keep their thoughts and emotions free from hatred and disrespect for any human beings anywhere. The vicious circle of war making more war, resentment making more resentment, revenge creating the desire for more revenge, and so on endlessly and increasingly, can never be broken except those who know Christ and His will testify for Him by an absolute and uncompromising position for peace and love and the will of God.

Mennonites have much in their past history to encourage the present generation to keep aloof from war service of all forms, combatant or noncombatant, and the contributing of funds for war support. Where there has been failure in the past in meeting the test of complete loyalty to Christ,

this generation may well take up the challenge to render a truer obedience to Christ. Mennonites do not claim nonresistance as a doctrine of their own; it is a commandment of Jesus Christ for all His followers. They would testify to all Christian people to consider seriously and prayerfully the claims of Christ for their obedience in an absolute stand against war and all its works, and for the practice of peace and love and benevolence to all men. Let Christ be The Prince of Peace in a real way among those who profess His name.

Scottdale, Pa.

—Gospel Herald.

The man who has not anything to boast of but his illustrious ancestors, is like a potato—the only good belonging to him is underground.—Overbury.

O do not pray for easy lives: pray to be stronger men; do not pray for tasks equal to your powers: pray for powers equal to your tasks; then the doing of your work will be no miracle—but you will be a miracle.—Phillips Brooks.

CHRISTMAS MEDITATIONS

Elmer B. Hoover

As Christmas dawns upon us each year our thoughts are carried back to Bethlehem of Judea, where nearly two thousand years ago, a little child was born in a lowly manger to become the Savior of the world.

This birth was the fulfillment of Isaiah's prophecy when he said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace."

Truly, Christ hath proven every title and fulfilled every prophecy spoken of him. He entered our race at its lowest and weakest point. If he were to lift the race he must get under it. He glorified the cradle; he beautified boyhood; he sanctified motherhood.

The promise, basis of hope that has survived in the hearts of millions of people through many futile centuries, was made to a group of humble shepherds, keep-

ing lonely vigil in a night-shrouded field. The angel of the Lord appeared to them, and they were afraid. "Fear not: for, behold I bring you good tidings of great joy, which shall be to all people," were the words uttered by the angel. "For unto you is born this day in the city of David (Bethlehem) a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Thus was Christianity and its promise of peace ushered in upon the world.

The Gospel of Christ, first heralded by angels, has brought not only light to the intellect, but also comfort to the heart. It has given us "that peace of God which passeth all understanding, the peace which springs from the conscious possession of the truth." It has taught us how to enjoy that triple peace which constitutes true happiness as far as it is attainable in this

life: peace with God by observance of his commandments, peace with our neighbor by the exercise of justice and charity toward him, and peace with ourselves by repressing our inordinate appetites and by keeping our passions subject to the law of reason and our reason illumined and controlled by the law of God.

The message of Christmas Day is intended for all men, for all times, for all conditions of existence. Christ alone of all religious founders has the courage and power to say to his disciples: "Go teach all nations," "Preach the gospel to every creature," "You shall be witnesses for me in Judea and Samaria and even to the uttermost bounds of the earth." Let his gospel be as free and universal as the air of heaven.

Whilest, therefore, we rejoice in our Christian privileges, we should ever remember that the grace of God our Savior hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of

the great God our Savior Jesus Christ, who gave himself that he might redeem us from iniquity and might cleanse us to himself, a people acceptable and pur-suers of good works.

We are passing through the days of giving. We are celebrating now the infinite grace that lavished upon us the unspeakable Gift, and what shall we render in return? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God's best gift to us is sonship through the birth of Christ within us. You remember how it was written in the beautiful story, that comes up year after year at this joyful season: "And there was no room for them in the inn." How many human hearts there are to-day like that caravansary in Bethlehem of old! Room for this and that of business, pleasures, and domestic joy; room for everything but Christ!

If there is no room for Christ in the individual, what will our politics, industry, business and social

life be like? These things will be devoid of value and meaning. When Christ dwells in the individual, he possesses faith, hope, love, courage, culture, and sound ethical character. He is enabled to wisely and bravely prepare for future living by adhering to right thinking—clean living, and sound judgment. This in turn will afford ample opportunity to render service to others and to prepare for the home beyond.

If you today have the true Christmas spirit you will manifest the true significance of the humble birth place of Jesus by making room for a friend who never fails. Friends in this life may fail you but Jesus never fails. May you make room for the Christ child in your heart, no matter what must be dislodged to secure his entrance. Put every intruder out and let the Christ child today be born within thee.

R. 1, Duncansville, Pa.

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.—Colton.

NEWS ITEMS

DALLAS CENTER, IOWA

The District Meeting was held here at this place October 7-8-9, and was well attended. Quite a number of brethren and sisters from other points of the district were here.

Services began Saturday morning at 10 o'clock, preaching also in the afternoon, and in the evening we held our communion services. Quite a number surrounded the tables of the Lord. Bro. Jamison officiated.

On the following morning Sunday school began at 9:30 o'clock, followed by sermons, also in the afternoon and evening.

On Monday, when the business meeting was brought to order Bro. Jamison was elected moderator. The business of the day went along very nicely and in harmony.

We invited several brethren to remain with us over night, then we had preaching services Monday evening. Bro. Jamison lead in the devotions and Bro. Wm. Root speaking first and Bro. Lorenz following.

We were very glad to have him stop with us and wished he could stay longer, but his call was to other fields of labor, which we gave him God's speed.

We, of Dallas Center, were glad for the privilege of holding these services. It makes us feel that God is nearer to us than before.

We pray that the brotherhood will pray that we might remain faithful in the work till the Master of the vineyard calls us home.

C. R. Gehr, Cor.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council on December 9th, beginning at 10 a. m. The meeting was opened by singing and Bro. Koones read Romans 10 and led in opening prayer. Bro. Lorenz then took charge.

There were three letters received and one granted. There was also one member who desired to be released from the church and we were very sorry to have to do this.

Selections were made for a minister to hold our revivals the coming year.

We decided to make a call for the District Meeting.

Officers for the coming year were elected. Bro. Peter Lorenz was re-elected as elder. Monitor agent and correspondent, Iona Lantz.

Sunday school officers were also elected.

On Sunday, December 3rd, we had a harvest meeting. There was a good attendance. Bro. Peter Lorenz delivered the sermon.

We received a member from the Church of The Brethren, who requested rebaptism, a few weeks ago. We surely were glad to receive him into our midst.

We desire the prayers of all God's people.

Iona Lantz.

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge church, met in quarterly council November 18th. Bro. Vern Hostetler opened the meeting by reading I Cor. 3, and led in prayer. Bro. D. P. Koch then

took charge of the meeting. We elected church and Sunday school officers for another year. Bro. D. P. Koch was reelected elder.

Other business that came before the meeting was disposed of in a Christian manner.

Mary Miller,
R. 3, Montpelier, Ohio.

PERU, IND.

The Midway Dunkard Brethren church met in regular quarterly council December 2nd. The meeting opened by singing No. 210, after which Bro. Morphew read Eph. 6, and led in prayer. Our Elder, Bro. Lorenz then took charge of the meeting. First Bro. Clarence Wolf was chosen as trustee to fill the vacancy caused by the death of our dear Bro. Klepinger.

At this meeting we elected our church officers. Bro. Peter Lorenz was elected as elder for another year, and Bro. Ralph K. Frantz Monitor agent and correspondent. We also elected Sunday school officers at this time.

The treasurer's report was read also the minutes of the meeting read and accepted. Closing prayer by Bro. Ralph Frantz and closing song No. 84.

All business was taken care of in a pleasant manner. We ask an interest in your prayers in behalf of the little band at this place.

Ralph K. Frantz, Cor.,
Peru, Ind.

WAYNESBORO, PA.

The Waynesboro congregation held a revival meeting at this place

from the 10th to 24th of September, with Bro. A. G. Fahnestock as evangelist.

Bro. Fahnestock gave us good sound gospel messages. The attendance during this meeting was good throughout. One dear sister united with the church here at this time.

We feel that there was seed sown that we trust may bear fruit in the future. We pray God's richest blessings upon Bro. Fahnestock in his labors in the vineyard of the Master as he goes from place to place.

Sister Mae Tharp,
R. 2, Waynesboro, Pa.

CERES, CALIF.

The Pleasant home congregation began a series of meetings November 5th, with Bro. J. D. Brown of Poplar, Mont., as the speaker. He preached seventeen powerful sermons, as a result two were baptized. We feel we made a good choice in having Bro. Brown, as we were strengthened in the faith and built up spiritually.

District Meeting convened Thursday, November 16th, with preaching in the afternoon. Friday Elders' meeting in the forenoon and District Meeting proper in the afternoon.

Saturday there was preaching in the morning and afternoon, and baptizing, with the love feast in the evening. There were 29 surrounding the table, with Bro. Galen Harlacher of Newberg, officiating.

Sunday there were two services and baptizing in the afternoon. Meals were served at the church during the District Meeting.

December 1st, we met in regular Quarterly Council. After reading Psalms 23 and prayer by Bro. Root, our Elder, Bro. Andrews took charge. What business came before the meeting was transacted in a pleasant manner.

We are few in number at this place, and we desire the prayers of the Brethren that we may keep on the straight and narrow way.

Emma Ruff, Cor.
Route 1, Box 453.

A GLORIOUS MEETING

We had a spiritual feast of a couple days of good meetings when Bro. and Sister Melvin Roesch, and Bro. and Sister Walter Pease, two of our brethren preachers from Clover Leaf congregation at Mc-Clave, Colo., came to our home on the evening of November 22nd, and held a good service at the home of Sister Barbara Long, Saturday, November 23rd.

On Sunday, the 24th, the services were held with Bro. and Sister Henry Rowe. Bro. Pease taught the Sunday school class after which Bro. Mlevin Roesch preached a splendid sermon. Our sisters had arranged to have dinner at Bro. Rowe's, which was very much enjoyed by all present.

In the afternoon Bro. Pease gave us a very interesting sermon, after which Bro. Sherman and Sister McCoulough were received into church fellowship on former baptism. We most heartily enjoyed having these dear ones enter into church fellowship with us.

On Monday evening, at the home of Sister Barbara Long, we enjoyed

a spiritual love feast. It was a real feast to the soul, carrying our minds forward to that great feast that Jesus says "We may eat and drink at my table in my kingdom." (Luke 22:30.)

Grand Junction, Colo.

WEST FULTON, OHIO

We, the West Fulton congregation, have enjoyed a two weeks' series of meetings. Bro. B. F. Lebo of Carlisle, Pa., came into our midst November 5th, and gave us many good sermons, which we feel has done much good. We had a good attendance every night, many having come quite a distance.

At the close of the meetings on November 19th, four were baptized.

Bro. Lebo held a week's meeting at West Milgorve, Ohio, for the members there just prior to our meetings.

The ministering Brethren of Pleasant Ridge and West Fulton have been taking turns in preaching for them once a month. The services are held in a Grange building.

On December 2nd, we held our regular quarterly council with Bro. Abe Miller in charge. Bro. Butts read Romans 12, after which he commented upon it. He also led in prayer.

All business was disposed of in a peaceful manner.

We then proceeded with the election of church and Sunday school officers for the coming year. Bro. Abe Miller was reelected Elder.

Pray for us that we might remain faithful until death.

Ohpha Beck, Cor.

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OBITUARY

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LUCINDA E. STEELE

Only child of Mathias and Anna Baughman, was born June 24, 1878, at North Liberty, Ind. At the age of 13 she united with the Church of The Brethren. In 1930 she changed her church relationship to the Dunkard Brethren church, where she remained faithful until death.

On December 23, 1897, she was united in marriage to D. B. Steele at North Liberty, Ind. To this union were born six sons and one daughter, one son dying in infancy.

They came to the state of Washington in 1911, locating on Sunnyslope, where she resided until her death.

She departed this life November 11, 1939, at the age of 61 years, 4 months and 18 days. She leaves to mourn her departure her husband, D. B. Steele, five sons, Vernon of Manson, Earle of Twisp, John of Sunnyslope, Millard of Electric City, Elmon of Grand Coulee; one daughter, Anna of Sunnyslope, nine grandchildren, one foster brother, Jesse Blocher of Rock Island, one foster sister, Mrs. Lizzie Stump of North Liberty, Ind., and a host of friends.

The family deeply feels the loss of a devoted companion and a loving mother.

Funeral services were conducted at Wenatchee, Wash., at 2 p. m. November 14, 1939. Bro. E W. Pratt in charge, assisted by Bro. N. E.

Deardorff. Text John 11:24.

Interment was in the family plot in the Sunnyslope cemetery.

Chas. E. Inks.

She is Just Away!

I cannot say, and I will not say
That she is dead, she is just away!
With a cheery smile, and a wave of
the hand,
She has wandered into an un-
known land,
And left us dreaming how very fair
It needs must be, since she lingers
there.

And you—O you, who the wildest
yearn

For the old-time step and the
glad return,

Think of her faring on, as dear

In the love of There as the love
of here;

Think of her still as the same, I say,
She is not dead—she is just away!

—Selected.

In memory of my wife.

D. B. Steele.

CHRISTINE DANNER BOLLINGER

Daughter of David and Christine Shaffer Danner, one of a family of ten children, was born November 14, 1855, in York county, Pennsylvania.

When very young her parents came to Illinois and with the exception of a very few years she spent the most of her life near Astoria, Ill.

On November 2, 1873, she was united in marriage to Samuel Bollinger and they lived as companions for half a century. Her husband preceded her in death

about 14 years ago. To this union 12 children were born, ten of them growing to maturity. Two of this number preceded her in death, a son, Luther and a daughter, Mrs. Alice Lincoln.

During her early married life she accepted Christ as her personal Savior and united with the Church of The Brethren in which faith she remained until a few years ago. She became dissatisfied with the worldly trend of the church and on May 31, 1931, when the Astoria Dunkard Brethren organized she became a charter member, and lived a faithful member until her death.

The last few years of her life was spent in much suffering as she was compelled to walk with a cane, being afflicted with rheumatism which deprived her of church services which she so much loved.

She was a great inspiration to the writer to see how she drank in the words of eternal truth.

She departed this life on April 18, 1939, at the age of 83 years, 5 months and 4 days. She is survived by one brother, Aaron Danner, Palmira, Mo., one sister, Julia Lowe, of Astoria, Ill., four sons and four daughters, Aaron, of Rushville, Ill., Forest of Peoria, Ill., Lossie of Browning, Ill., Benton of Beverly Shore, Ind.; Mrs. Nellie Sales of Peoria, Ill., Mrs. Elva Rates, Browning, Ill., Mrs. Ollie Ambrosius, Macomb, Ill., and Mrs. Bula Trone of Astoria, Ill.; also 35 grandchildren and 43 great grandchildren and a host of friends to mourn her departure.

Funeral services held in the South Fulton church house conducted by Lested E. Fike, pastor of Astoria

Church of The Brethren, assisted by the writer.

H. R. Dickey,
R. 2, Browning, Ill.

SENTENCE SERMONS

More dear in the sight of God and His angels than any other conquest is the conquest of self.—Dean Stanley.

Look up and not down,
Look forward and not back,
Look out and not in;

Lend a hand.

—Edward Everett Hale.

I seldom made an errand to God for another, but I got something for myself.—Samuel Rutherford.

If ye continue in My word, then are ye My disciples indeed.—John 8:31.

Some defeats are only installments to victory.—Jacob R. Riis.

A large portion of the misery in the world is turned into joy when our actions bring happiness to others.

Better 'be with a few who are right, than with many who are wrong.—Jarvis A. Wood.

A clear conscience is a coat of mail.—Old Proverb.

To lack noble virtues and the elements of Christian character is to be found wanting.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 7—James 1:1-27.
 Jan. 14—James 2:1-26.
 Jan. 21—James 3:1-18.
 Jan. 28—James 4:1-17.
 Feb. 4—James 5:1-20.
 Feb. 11—I Peter 1:1-25.
 Feb. 18—I Peter 2:1-25.
 Feb. 25—I Peter 3:1-22.
 Mar. 3—I Peter 4:1-19.
 Mar. 10—I Peter 5:1-14.
 Mar. 17—II Peter 1:1-21.
 Mar. 24—II Peter 2:1-22.
 Mar. 31—II Peter 3:1-18.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 7—God Created All Things. Gen. 1:1-31.
 Jan. 14—The Garden of Eden. Gen. 2:8-17.
 Jan. 21—Adam and Eve Sin. Gen. 3:1-15.
 Jan. 28—Cain Kills His Brother. Gen. 4:1-15.
 Feb. 4—Noah and the Ark. Gen. 6:9-22.
 Feb. 11—Wicked People Destroyed

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- by the Flood. Gen. 7:11-24.
 Feb. 18—Abram Called to Leave His Home. Gen. 12:1-9.
 Feb. 25—Abram and Lot Part Peaceably. Gen. 13:1-13.
 Mar. 3—Abraham Entertains Angels. Gen. 18:1-8.
 Mar. 10—Abraham Prays for Sodom. Gen. 18:17-33.
 Mar. 17—How Ishmael Was Saved in the Wilderness. Gen. 21:9-20.
 Mar. 24—Abraham Offers Isaac. Gen. 22:1-19.
 Mar. 31—Review—Characters of the Quarter.





BIBLE MONITOR

Vol. XVIII

January 15, 1940

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NEW YEAR THOUGHTS

As we look forward into the New Year it is only natural that we have hopes that it will be well with us whatever experiences we may pass through. We are hopeful that the time that is allotted us in this year will be well spent, that our efforts will not be in vain but that they will be crowned with success, and that there will be much fruit as a result of our labors. Much depends upon how we live from day to day as to what the year 1940 will mean to us, so it is well that we take heed unto our ways and give due consideration to everything that we undertake and only do and say those things which are good for ourselves, our fellowmen, and which will glorify God. If we can do this, then it is certain that whatever we

may have to pass through we can close the year with gladness.

It should be the aim of each one of us that we make the best of life. This is the only wise way to live; the way of contentment. Christian people have every reason to live in this way. Paul tells us this, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5-6.) We do not know what this period of time that is before us holds for us, but if we are to make the best of life in this year it means this: whatever the experiences may be whether they may be pleasant or unpleasant we will make the

best of our opportunities.

There are so many things that can take place, that one needs a living faith in God and a resignation to his will in our lives, to face the future courageously. During this year we may suffer the loss of loved ones, or have business or financial reverses, and lose all our earthly possessions. Conditions may arise that may separate us from our friends and loved ones and bring upon us severe persecution. It may be that through sickness or accident we may lose sight, or hearing, or be permanently crippled in body, or become mentally unbalanced. Perhaps some grievous disease may come upon us and hasten us to our tombs. We mention these things because it is possible that such things can take place at any time with us. Although it would be a calamity for any of these things to befall us, yet such things present opportunities that we would otherwise not have. The thing to do, is to recognize the fact that any of these things and many others could happen, and prepare as best we can to make the best of any thing that may befall us, remem-

bering that there is a God above that is able to sustain us under all these circumstances.

Then too, there is a bright side to this matter. It is possible that this year might bring to us some of the greatest joys of life. It might be that the Lord would raise us up into some unique sphere of christian service. With prayer, and faith, and a completely surrendered life, we might be permitted to enter that realm of association with our Maker that ancient men of God enjoyed who "walked with God" and be a blessing to thousands of our fellow-men. It might be that in these temporal matters we might fall heir to riches or great earthly possessions which we could use to the spreading of the gospel, the saving of souls and the betterment of many poor and needy of our fellow beings. We may be able to form ties of friendship that will enrichen our living through a long and useful life. Through our sincerity, zeal and courage in the Christian life we may be able to win many precious souls into the fold of Christ; but the greatest of all is, in

this year we might see the return of our Lord to the earth to gather his children to the glory world. All of these things are possible, and we should make every preparation to make the best use of these great blessings that might come our way, and especially be prepared to meet the Lord in the air.

As we think along this line the words of the wise man bear heavily upon us. "Let us hear the conclusion of the whole matter: fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. 12:13-14.)

FAST COLORS

"Mamma, I don't see what everybdoy makes such a fuss about the New Year for. I can't see that it is any diffreent from the old year," said Grace, as she arose from her evening prayer and tumbled onto her little bed.

"It won't be different, if people use the same kind of

stuff in making it that they did last year," said Graces's mama.

"Why, mama, do people make the new years?" asked Grace, crouching on her knees and looking earnestly into her mother's face, adding, "I thought God made it."

"God gives us time and life. Time man divides into weeks and months and years, and we make them happy, pleasant years, or disagreeable and unhappy ones, according to the kind of actions we put into them.

"You have often watched sister embroidering and know that her work is made pretty or ugly by the kind of silk she uses. If the shades are good and blend well, we look at it with pleasure, and say, how pretty! But sometimes the reds and the greens are too dark, or too light, and do not look well together; then sister is dissatisfied with her work, nobody admires it, and she feels it is time lost. Just so with the year. If we fill them in, moment by moment, with the heavenly blue of love and kindness, the fadeless red of truth, making a background for all of industry's green, the

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year at its close will present a whole that will delight our friends, and bring happiness to ourselves," said mama, kissing the pretty face before her.

Grace smiled and sighing gently said, "I think that's lovely, mama. I can't say it the way you do, but I hope I won't get any ugly patches in my new year."

"You must go at once to the heavenly teacher for help whenever you find your shades don't blend," said

mama, again kissing the earnest young face as it lay on its pillow.

Selected for the young readers of the Bible Monitor.
Lizzie Hummer.

GAY OR MODEST ATTIRE

Katie Myers

"I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing, in like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but which becometh women professing Godliness through good works." (I Tim. 2: 8-11.)

"In like manner, ye wives, be in subjection to your own husbands; that even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear, whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on of apparel; but let it be the

hidden man of the heart, in the incorruptible apparel of a weak and quiet spirit, which is in the sight of God of great price." (I Peter 3:1-4.)

The church of Christ stands for unity, one faith, one Lord and one baptism, and as we all covenanted when we entered the fold to modesty and simplicity in dress, should we not be careful in the selection of material, and avoid gaudy and large flowered designs to make into plain attire, my heart is always saddened when I see those materials used by our sisters, as it misrepresents our mission of not following after the world, and it is not always the young sister on whom we see it displayed, as you hear conversations. A young minister's wife says to another, my husband don't want me to wear this dress. What do you think and an Elder's wife said, you wear it, it is all right, where I Peter 3:1 says be obedient.

(II Pet. 1:12-13) "Wherefore I shall be ready always to put you in remembrance of these things, how ye know them, and are established in the truth which is in you, and I think it right as long

as I am in this tabernacle, to stir you up by putting you in remembrance."

Brethren and sisters, may we be willing to follow the word and be desirous of the fruit of the Holy Spirit which is love, joy, peace, long suffering, kindness, goodness, meekness, faithfulness, self control and meet the approval of our blessed Savior and Redeemer, who is at the right hand of God interceding for each one of his children.

We should thank our Heavenly Father every day for the preparation he has made for us to come back to Him and if our mind has really been renewed we will not be desirous of decorating our body with such gay material and superfluity in dress but will favor gospel plainness and be read and known of all men that we belong to the Dunkard Brethren church.

At the beginning of a new year may we renew our covenant of loyalty to God and the church in conforming to the plain and simple life in dress, and our aspirations be more spiritual and helpful as a united body of workers for the Lord.

PLANNING THE YEAR WITH GOD

Ethel Beck

Still upward be thine onward course,
For this I pray today;
Still upward as the years go by,
And seasons pass away.

Still upward in this coming year,
Thy path is all untried;
Still upward may'st thou journey on
close by thy Savior's side.

Still upward e'en though sorrow
come,
And trials crush thine heart;
Still upward may they draw thy soul
With Christ to walk apart.

Still upward till the day shall break,
And shadows all have flown;
Still upward till in Heaven you walk
And stand before the throne.

There lies before us the new year and we are going forth to possess it. Who can tell what we shall find? It will bring to each of us new experiences and paths we have never trod before. Therefore all of us need the hand of the Lord to guide our way.

Whenever you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one. In the meanwhile, continue along the path which you

have been already treading, unless you are clearly told to do something else. If there are no apparent hindrances, after believing prayer go forth in what appears to be the right way. If the answer should come in closed doors be sure there is a way open on ahead somewhere.

Notice how Paul was carrying out God's command to preach to the Gentiles and witnessed to them. When he wanted to go into Asia to preach the word the Holy Ghost forbade him. (Acts 16:6-7.) Then he turned "to Bithynia but the Spirit suffered them not." It is a wonder he did not get discouraged and wonder what God did want him to do. We probably would have been. He continued straight on his course through Mysia to Troas. There in a vision he received a call to go into Macedonia. "After he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." (Acts 16:10.)

In after years Paul did some of the greatest work of his life in that very region,

but just now the door was closed against him by the Holy Spirit.

New Year's resolutions that are made are more often broken than kept because any resolution is only as strong as the strength and purpose back of it. It is alright to plan for the new year if we plan it with God.

Since the path we must tread is unknown to us but known to God, our lives need to be guided wisely. Therefore we need to "fear the Lord," trust Him, and acknowledge Him in everythink.

"The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." (Prov. 9:10.)

If we want this coming year to be a successful and happy one in the Christian life, we must begin it with God. Then continue to walk with Him as He directs. If our lives are yielded to Him we will want to do only those things that are pleasing in His sight. Can we say with Jesus, "I do always those things that please Him?" Or do we too often do such things that bring dishonor to His name?

"Trust in the Lord with

all thine heart; and lean not unto thine own understanding." (Prov. 3:5.)

Do we really trust Him with all our heart? If we did we would not question His dealings with us nor complain because of His chastisement. We would know that whatever He does is "for our profit." "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11.) Surely we can trust our lives to be moulded by the One who died for us. We have been redeemed with His precious blood, and belong to Him. Our lives are in His hand, "For in Him we live, and move and have our being." (Acts 17:28.) Do we trust His aid first, or do we after all earthly help fails, then come to Him as a last resort? Let us rely upon Him first. May we be so close in touch with Him that His presence will be felt within.

"In all thy ways acknowledge Him and He shall direct thy paths." (Prov. 3:6.) Do our way and doings make Christ

manifest to the world? Do we recognize Him in our daily duties and the little details of life? Are we taking Him as a partner into our business and financial affairs? If we did we would always be honest, just and faithful in all our dealings with others. After God has directed our ways, given the needed strength we asked for, besides all the blessings of life, do we then acknowledge Him in praise for it all? Do we say we could not have done thus, and so, except for His help and guidance? He is the giver of every good and perfect gift and praise is due Him. We should bear witness to others telling what He has done for us so they will put confidence and trust in Him too.

Sometimes we are brought into peculiar circumstances of life and we wonder how it will all come out. We even fret and worry because we are disappointed that our plans did not work out as we thought they should. God is not pleased with such an attitude. Let us not, in our anxiety try to plan and work some way out of it, but wait and let God work it out for us. Then we will see that

His way was best and our efforts would have brought a failure. "Casting all your care upon Him; for He careth for you." (I Peter 5:7.)

Let us take Job for an example who could see God in everything. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." "Though He slay me, yet will I trust Him." Could we say this when every earthly hope lay prostrate at our feet? He saw the Divine hand behind it all.

Let us determine more than ever during this coming year, to "seek first the kingdom of God, and His righteousness." Jesus tells us (Matt. 6:25-34) not to take anxious thought for the things of this life. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." (Heb. 13:5.)

If we keep submitted to the will of God, we will be happy in Him. It will help us to defeat the devil. "Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and He will

draw nigh to you. Cleanse your hands ye sinners; and purify your hearts, ye doubleminded." (Jas. 4: 7-8.) May we always have a will to do His will. "For it is God which worketh in you both to will and to do His good pleasure." (Philip. 2:13.)

"Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: wheres ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do thus, or that. But ye rejoice in your boastings; all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4: 13-17.)

We should be careful not to set our minds too strongly to do a certain thing at a set time. There are so many things that may hinder us or change our plans. The better way is to do as James tells us, "If the Lord will, we shall live and do this or that." He knows the way

that we take for He has gone on before.

Paul had a desire to do what was God's will for him. "But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will, and he sailed from Ephesus." (Acts 18:21.)

We will notice a few examples of how God directs the life. We find Saul on the way to Damascus when the Lord appeared unto him. (Acts 9:1-9) "Saul trembled and said, Lord what wilt thou have me to do?" He obeyed the will of the Lord, went to the city where he would be told what he must do.

The Lord also spoke to Ananias (verse 10-17) telling him just where to find Saul. In His description of him, says, "For behold he prayeth." At first Ananias hesitated, reminding the Lord how Saul had been persecuting the saints. The Lord said, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Ananias went his way and did as the Lord said. Notice how the Lord prepared both

men just at the right time, and what wonderful results through obedience. After being filled with the Holy Ghost, Saul received his sight and was baptized. He then received meat and was strengthened, "And he straightway preached Christ in the synagogues, that He is the Son of God."

Let us consider Cornelius, (Acts 10:1-8), "A devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always." He was in such a position and attitude so that when God spoke to him in a vision, he was ready with the answer, "What is it Lord?" God has heard his prayers. He gave him instructions how to locate Peter, and said, "He shall tell thee what thou ought to do." Cornelius sent the messenger to Peter as God instructed him to. At the same time God was preparing Peter for them and their message. He used Peter in answer to the prayer of Cornelius. We notice both were praying men and God could work through them to accomplish wonderful results in His name.

Another whose life was directed by God, was Philip. (Acts. 8:26-39.) The angel of the Lord told him exactly in what direction to go. He did not ask why, but "he arose and went." A man of Ethiopia, an eunuch of great authority came along. He was reading from the prophet Isaiah. "The Spirit said unto Philip, go near, and join thyself to this chariot." He was just the man for the occasion and now he knew why God directed him thus. He made use of the opportunity which ended in the eunuch's conversion. What joy this occasion must have brought to Philip.

It brings real joy to each one of us as we obey God's detailed instructions for our lives. Especially when we can be instrumental in bringing some lost soul to Christ as Philip, Peter, Ananias and others have done. Too often, we are not in hearing distance, when God would speak to us and He can not use us. Therefore, we miss the opportunities and blessings that we might enjoy, besides making others to rejoice. May we always keep a tender conscience toward God so

we will hear that "still small voice," and obey it. There will be many opportunities to do good during this year, may we not let them slip by unheeded.

When the Lord spoke to Jonah he tried to flee from the presence of the Lord. He could not get away, the Lord was there to test him so that he cried for deliverance. Having another opportunity to obey the Lord he gladly did so. We do not always have another chance to do what we refused to do at first.

Now we will consider a few whose lives were planned without God. We all know the story of Ananias and Sapphira. (Acts 5: 1-12.) They pretended to be as sincere as others who gave all their possessions to the apostles to be distributed. Peter revealed what spirit they were of, by saying, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"

The rich man in his life, (Luke 12:16-21) says, "I will" do this and "I will" do that, leaving God out of the question. He has planned his whole life for himself and selfish desires, now God

enters and says it is enough. "Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

May we each one plan to be a good soldier for Jesus Christ, and attempt hard things for God. He brings to pass that which is seemingly impossible. "Thou therefore endure hardness, as a good soldier of Jesus Christ." (II Tim. 2:3.) Always be ready to suffer for Him. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." (I Peter 4:1.)

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange things happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God

resteth upon you: on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murdered, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Pet. 4:12-16.)

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps." (I Peter 2:21.)

May we, like the apostles who were imprisoned and beaten, rejoice because we are counted worthy to suffer for Christ's sake.

Too many of us even in Christian service, are like a river that follows the line of least resistance. God is looking for soldiers who are not afraid to accept the challenge and attempt hard things for Him. Not many of us are living at our best. We dwell in the lowlands and are afraid to climb the rugged and steep mountains. We do not know what glory and blessings await us, if only we had the courage to climb to the top, nearer to God.

We seem to be content to be mere babes in Christ, feeding on milk, and yet carnal, when we should have reached maturity, the full stature in Christ. Therefore we are in the condition that some of the Hebrew Christians were. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

May we this new year launch out in the deep, and rely upon God's promises while we fight the good fight of faith. Faith grows only as it is exercised and tested. We know, "That each victory will help you, some other to win'. May we do the things that we know we should.

Dear reader, do you know Jesus as your personal Savior? If not, accept Him now at the beginning of the new year. The peace, joy and satisfaction that awaits you, will be beyond your expectations.

All you who profess to know Christ, is your life yielded wholly to Him? Do you find joy and pleasure in

doing His will? Are you enjoying the Christian life? If not, what is the reason? Are you letting God direct your life to His glory?

May this be a challenge to each one of us this coming year, to live a more holy and righteous life, pleasing to the Lord. It is the only way that we can expect, and be assured of a Happy New Year.

Dallas Center, Iowa.

WHY I BELONG TO THE DUNKARD BRETHREN CHURCH

Wm. Root

Part III

Another reason why I belong to this church is because they believe in triune immersion, for baptism. That is, the applicant is dipped three times or immersed once into each name of the three persons named in the Trinity, as stated in Matt. 28:19.

Since the Greek word baptizo which our Lord used to describe baptism (and which Greek scholars tell us means to dip, repeatedly or carrying the thought of continued action) instead of

using the word bapto, which translators tell us means a single act, or a single dip, we believe that it would be taking from or misconstruing the language of our Lord to use only a single dip. Translators tell us that baptizing (baptizo) is taken from the word bapto which means to baptize, the ing being left off. For example as the word jump, jumping, etc.—baptize, baptizing; jump, jumping.

Now we believe that since the word baptizing was used in the language of the Savior which denotes frequentive action, it would be doing a violence to His word to complete the ordinance of baptism with only one act.

Another reason why I belong to the Dunkard church is because they keep all the doctrines of Christ, all the ordinances of the church as handed down, by Christ and the apostles.

Paul says, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren; that ye remember me in all things, and keep the ordinances as I delivered them to you." (I Cor. 11:1-2.)

This was a commendation of the church at Corinth and

is applicable to the church of today, that we keep the ordinances just as given by the apostle, for he was a follower of Christ and wanted the church to follow him as he followed Christ.

Now we have a number of church ordinances given by Christ and the apostles. The Lord gave feet washing. (John 13:1-17.) He washed their feet and told them he had given them an example and that "ye should do as I have done to you." "If I then, you Lord and Master, have washed your feet; ye also ought to wash one another's feet."

The Dunkard Brethren church also keeps the Lord's Supper and the Communion service (which constitutes the broken body and the shed blood of our Lord) the bread and the cup after supper, just as the Lord gave commandment, at the time he washed their feet in an upper room in Jerusalem. We believe these ordinances, these teachings were given for the church and should be observed and practiced in the church.

For the Lord said in His great commission to his disciples that they were to teach all nations to observe

"all things whatsoever I have commanded you." (Matt. 28:20.)

In addition to the above church ordinances mentioned the Dunkard Brethren practice the salutation of the Holy Giss, the prayer veil worn by the sisters in time of prayer and prophesying, non conformity to the world, church government, etc.

There are the many reasons why I belong to this church. Now I believe for the benefit of our dear brethren and sisters who read these articles the writer should mention why we believe in church government.

We know of no better explanation of this than as outlined by Bro. D. L. Miller, in his work.

Going back to our text "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

This language gives the church a right to adopt rules or by-laws to carry out God given principles, which is church government. Quoting from Bro. Miller. "The question has been asked have we a right to do any-

thing for which we have no direct gospel authority, either by positive command or the general tenor of the word? We might answer this question by saying yes and no. First the church has the right to adopt means to carry out the principles and doctrines of the gospel. And those means may change from time to time to meet the changed conditions, but the principles are eternal and unchangeable, the same yesterday, today and forever.

At this point a distinction must be made between principles and means to carry them out. The principles or doctrines are God given, made in the council chambers of heaven; while the means are man made and are devised for successfully carrying out those principles and doctrines, unless a clear distinction is made at this point we are apt to fall into confusion. But Christ gave the church the right to adopt means to carry out the principles of the gospel when he spoke to the Apostle Peter, in the language of our text. Then the question arises how should this be done?

The Dunkard Brethren

have it right. By a representative body of the church and when such a body is moved by the Spirit of God, to adopt a rule of action, that is not contrary to divine teachings, all the members of the church should walk according to that rule, this is church government.

There is no other way to maintain the unity of the church. If I do as I please, and you do as you please, what is the result?

Confusion and anarchy is the result. With these many reasons we close our subject, "Why I Belong to the Dunkard Brethren Church." Because it is Christ's church, the Apostolic church, the church that fits us for God's eternal kingdom. Pray for your unworthy servant, that we may win souls for that kingdom.

Great Bend, Kan.

No good fabric can be woven of bad threads; and no society can be wholesome that is made up of liars.

Lying is a gangrenous disease which eats away the bone and muscles and flesh of the spiritual body.

WHO IS TO BLAME?

—
L. I. Moss
—

Part I

Editor's Note:—At the request of an aged brother we are reprinting this article which appeared in the Monitor a number of years ago. The truths pointed out by the writer are just as timely now as they were when first written. Parents will do well to consider this matter seriously.

I have been watching with eager eye the last few years to see if I could learn the real cause of the immodest, immoral dressing of American women. The Word tells us "Train up a child in the way he should go, and when he is old he will not depart from it."

Now I am persuaded here is the real cause of the immodest dressing of this age. Something wrong with the training somewhere. I am not going to touch on all that may have to do with the training of a child, but I want to touch on four different powers which have to do with this training.

I just want to tell the

readers of this article I am not like a great many who write on such subjects, who have never raised a child. As I have a family of nine children ranging from four years of age to grown young men and women.

I first want to speak of the parental teaching in the home as it has to bear on the immodest dress. I am convinced the way the mother dresses the girl as she grows from infancy up to womanhood is the time when this immodesty is cultivated, after it has already been planted in the life before it is born by a mother lusting after the immodest styles.

Mothers seem to delight in dressing the little child with their chubby little arms and legs bare, and do not think of the future, when most any part of the body is naked.

Then, as the little girl from four to ten grows, dress her with dresses half way between the knees and hips, and some times with no bloomers. Right here when these children know no value of virtue, mothers are training these young lives to know nothing but immodesty. Mothers when

you dress these innocent little lives in this manner who will be to blame when your girl of sixteen goes wrong?

This is all the worse when mothers in the church will dress the little innocent children in this manner.

As we see the girls on the streets with the bare legs and what clothes they do have on made of such thin material and of such style as to reveal the entire form, we are made to wonder if the mother cares for the virtue of her girl? Mothers, where is your mother's love? It is the parents duty to rule the home in these matters, and not the children running things. I do not mean rule with a rod of iron until every other means is exhausted. Mothers, dress yourselves in modest apparel, and from infancy dress your little ones as they ought to be dressed, and teach them the virtue there is in it. Parents, who is to blame?

The second period and influence is the school age and the influence brought to bear from that angle. When they start to school, parents, you need to be on your guard every day and help

these children meet the issue, this immodest dressing right before them every day. When the teacher wants your girl or boy to put on the immodest basketball uniform will you be quiet and allow it?

When they install a shower bath in the school will you see your children take their bath at home. Parents, help your children see the harm there is in this immoral immodesty they see before their eyes every day at school, even women teachers with bobbed hair and short dresses and bare arms, not fit to stand before the boys and girls.

Dear readers, does this have anything to do with training up a child?

The third power we want to mention is the part the church has in the training of our children. It may not seem as though there ought to be any question as to the right influence coming from the church. And I will say if the church will demand her members dress according to the Gospel standard this influence would be all right.

And it might be well if the church would tell mothers who do not seem to

know how to dress little children what their duty is. It also looks to me like the church will need to tell how many inches dresses dare be from the floor. To the church let us all try and do our part to throw the influence of the church against this immodesty. This influence must be right from the head down. As long as elder's wives and daughters wear the short dresses and the thin material exposing their forms we cannot expect the young people to do any different.

The fourth power I want to tell about is the general surroundings.

As young men and young women grow up, there are always young men and young women in every community who are not Christians, and if they associate together there is a tendency to tempt our young people to weaken just little by little, and unconsciously follow some of the styles of the world. Here is a warning I would like to give our young people, so many times young men will seek the company of our dear sisters, they tell them they will take them to church and find no fault with their

modest dress until after they are married, then they are either forced to give up gospel plainness or have trouble in the home. Dear young people be careful. Now to the elders and leaders, are we doing our part in teaching as we ought? Who is to blame?

—Wauseon, Ohio.
Selected, Levi G. Kline.

NEWS ITEMS

WENATCHEE, WASH.

We, the Wenatchee Congregation, met in regular quarterly council December 2, 1939. The meeting was opened by singing No. 671.

Bro. E. W. Pratt read Col. 2, and we were led in prayer by Bro. J. W. Steele. Elder D. B. Steele then took charge of the meeting.

At this meeting Bro. D. B. Steele was re-elected Elder for the following year. Other officers elected were: Assistant Elder, J. W. Steele; chorister, Sister Rosa Law; church clerk, C. E. Inks, Bro. Earl Steele elected trustee to fill the unexpired term of C. E. Inks; trustee for three years, Bro. H. M. Law; evening Bible study leader, Bro. H. M. Law; Monitor agent and correspondent, C. E. Inks.

Sunday school officers elected are: Superintendent, C. E. Inks;

assistant, Bro. J. J. Eyer; chorister, Sister Rosa Law; secretary, Sister Edna Wise.

Brethren pray with us that the Holy Spirit may guide us in the work for the Master.

C. E. Inks, Cor.,
Wenatchee, Wash.

WAYNESBORO, PA.

We, the Waynesboro congregation, held our love feast and communion at this place Thursday, November 23rd. The weather was fine and attendance good. We appreciated the coming of so many of the dear brethren and sisters from the various congregations.

The visiting brethren who took part in the services during the day were: Bro. Addison Taylor, Bro. Ord Strayer and our Elder, Bro. L. B. Flohr, all of the Vienna congregation; Bro. Thomas Ecker and Bro. Bernie Shriner from the Walnut Grove congregation; Bro. A. G. Fashnestock and Bro. Rinehold of Lititz; Bro. Harry Smith, of Mechanicsburg, Pa., Bro. Joshua Rice, Mt. Dale, and Bro. J. P. Robbins who officiated at the communion services. All of these brethren brought us good unadulterated gospel messages.

On the 22nd of November we held our regular council meeting. Not much came before this meeting. The deacons gave their report of the annual visit at this time. The time for our congregation's presiding Elder expired at this time and the congregation re-elected our Elder, Bro. L. B. Flohr for a period of two more years.

We pray God's richest blessing

upon Bro. Flohr in his labors in the future.

Sister Mae Tharp,
R. 2, Waynesboro, Pa.

KANSAS CITY, MO.

We, the Kansas City congregation of the Dunkard Brethren church held a week's series of meetings, beginning Sunday evening, December 3, with Bro. L. I. Moss in charge. One precious soul was received into the church by former baptism.

Near the close of the meetings we were glad to welcome a number of members from other congregations, among whom were Elders O. T. Jamison of Quinter, Kans., and Roscoe Royer of Dallas Center, Iowa, who brought us several interesting and helpful messages.

On Saturday afternoon, December 9th, we held a council meeting in which the business affairs of the church were taken care of and the visiting brethren gave a report of the annual visit.

That evening we engaged in our communion service with Bro. Roscoe Royer officiating.

The meetings closed with an all day meeting on Sunday, December 10th.

Although few in number, we feel greatly encouraged to press onward in the work of the Lord. We earnestly ask the prayers of all in behalf of the work at this place.

Sister Hazel Weaver, Cor.
Raytown, Mo.

He that is down need fear no fall,

He that is low, no pride;

He that is humble ever shall

Have God to be his guide.

**AS WE ENTER THE YEAR
OF 1940 ART THOU
PREPARED FOR
ETERNITY?**

Dear readers, thy time on earth is short. Each closing year, each setting sun, each tick of yonder clock, indicates the shortening of thy days: and swiftly, silently, but surely, thou art hastening on to eternity and judgment. The day, the hour, the instant will soon come when thy life on earth will end, and thou begin thy song in heaven, or thy wail in hell. Today thy hands are busy at work, thine eyes are beholding, thy mind is thinking: thou art planning for thy future—tomorrow all is still, the folded arm, the closed eye remain; but thou art gone—gone to eternity. Others were once busy as thou art; healthy as thou art; thoughtless as thou art; they are gone—gone to eternity. The merry voices, the painted clown, the talented artist whose presence make the theater an attraction for thee, are gone; they are removed far from the region of fiction to that of reality—the reality of eternity;

the voice of the shrewd merchant, so familiar to thee is hushed: he buys and sells no more—he also has entered eternity.

Dear reader, thine own turn to enter eternity will soon come. Ask thyself honestly, am I prepared for eternity? Give thy conscience time to answer. Listen, it speaks to thee; drown not its voice, lest it speak to thee no more. Go from a life of sin, debauchery, and vice to the presence of God and the Lamb—impossible: from the crowd of pleasure seekers, and the race for gold, to the song of the redeemed in heaven—never!

The Word says, "Except a man be born again, he cannot see the kingdom of God." (John 3.3.)

Dear reader, has this ever happened unto thee? Hast thou experienced this heavenly birth? If so, thou hast the joy of service and a clear conscience, and an eternal heaven awaits thee. If not, thou hast a misspent life and the horrors of an eternal hell awaiting thee—the just penalty, which God metes out in consequence of thy wicked life: and today thou art nearer its un-

quenchable flame than thou hast been before.

Halt! Why wilt thou meet God in thy lost condition? His will is not. Today he pleads; turn ye, turn ye from your evil ways; for why will ye die? (Ezek. 33:11.)

Today to yon cross I point thee, with the Son of uplifted, suffering, bleeding, dying: all for thee, for thee dear reader, the crown of thorns encircled his brow; for thee the soldier's spear brought blood from his side; for thee He cried in triumph, "it is finished." (John 19:30.)

Today, salvation is free, and if thou dost accept it as a sinner, thou wilt be saved for eternity.

Sel., by Ida Roberts,
Tipp City, Ohio.

TOBACCO

Vernie Diehl

Touch not the unclean thing. The first temperance commandment is, "Thou shalt not drink wine nor any strong drink in any form, neither as a beverage, nor as a medicine, nor as a soothing syrup, neither at the

saloon nor at the banquet nor in thy home; neither thou nor thy wife nor thy son, nor thy daughter; neither thy president, nor thy congress; nor thy army, nor thy navy; neither thy rich nor thy poor; neither thy old nor thy young; nor anyone among thy people so long as ye live in the land of liberty to possess it."

And the second is: "Thou shalt not use nicotine, nor any such like drug in any form; neither in the smelling pipe, nor in the pompous cigar; nor in the dissipating cigarette, nor at any place, neither in thy home; neither thou nor thy wife, nor thy son, nor thy congress, nor thy army, nor thy navy; neither thy rich nor thy poor; neither thy old nor thy young, nor anyone among thy people so long as ye live in a land where soil that grows tobacco will grow food to feed thy children."

The tobacco companies have set their stakes high and are using every means to put their products into the hands of every boy and if they can, every girl in America.

In the race between education and smoking tobacco,

education would seem to be loosing out for we already spend twice as much to "smoke" our people as to educate them. Tobacco, with its eighteen poisons, seems to have the lead in soothing nerves with alcohol running a close second as a "soother." Two billion cigarettes in 1902, fourteen billion in 1914, now we are well beyond the 126 billion mark annually and we should soon be able to double this amount since women have taken up the art of smoking.

Life insurance companies show that life is shortened about the same by tobacco as by alcoholic drinks. Here is a fact some of us may not want to believe, opium smoke is no more poisonous than cigarette smoking. A person has the same right to smoke in your face as he has to spit on you—would you like that? The devil is often called old Nick, we wonder if he is any kin to nicotine? Cigarette smoking boys and girls are like wormy apples—they drop long before the harvest time. Making a chimney of their nose soon becomes their chief occupation. At one high school not one

graduate was a habitual smoker, but the 45 quitters were all smokers.

A boy smoker died in a New York hospital and asked his nurse time and again to tell other boys of his plight and warn them. He had dropsy of the legs caused by smoking cigarettes and died a very painful death.

For the father: "Why beholdest thou the cigarette in thy son's mouth and considerest not the cigar that is in thine own mouth? Or wilt thou say to thy son, Let me pull the cigarette out of thy mouth and behold a cigar is in thine own mouth? Thou hypocrite; first cast out the cigar out of thine own mouth and then shalt thou be prepared to cast out the cigarette out of thy son's mouth."

There are very few habitual smokers, those whose fingers are tainted with nicotine, who reach their senior year in school and fewer still who graduate. What a crime to grow a plant that destroys the body, mind and character of our boys and girls. A banker put up a placard, "No cigarette smoker need apply

here for a position." Their minds are dull and their memories are gone. They want men who can add long columns of figures and do it accurately.

I am not much of a mathematician said the cigarette, but I can add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mutual powers, I can take interest from his work, and discount his chances of success.

The people of the United States spend approximately \$8,300,000 each day for tobacco. Laid end to end the cigarettes smoked in 1935 would encircle the globe at the equator 252 times.

Nokesville, Va.

SPIRITUAL RECOVERY

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land." (II Chron. 7:14.)

GOD'S WORD IS TRUE

A. B. Van Dyke

I know God's word is true,
We see in every line,
His promise is to you,
Accept them, they are thine.

God's word will never fail,
It's sure to come to pass;
Reject them and bewail,
The blessings at the last.

The sunshine and the rain
Are blessings from His hand,
The harvest's golden grain,
He gives to bless the land.

His spirit, too, He gives
To those who hear His words,
And in obedience live
To meet the blessed Lord.

SENTENCE SERMONS

Any falsehood affronts
God, destroys the liar's
moral qualities, and wounds
the lives of the innocent.

In trust and quietness is
the salvation of the pious
from all foes and their de-
vices.

The man who lives only
for himself is engaged in a
very small business.

Courage is on all hands
considered as an essential of
high character.

When a person gets into the habit of wasting time, he is sure to waste a great deal that does not belong to him.
—Youth's Companion.

If ye continue in My word then ye are my disciples indeed. (John 8:31.)

ADULT SUNDAY SCHOOL LESSONS

- Jan. 7—James 1:1-27.
Jan. 14—James 2:1-26.
Jan. 21—James 3:1-18.
Jan. 28—James 4:1-17.
Feb. 4—James 5:1-20.
Feb. 11—I Peter 1:1-25.
Feb. 18—I Peter 2:1-25.
Feb. 25—I Peter 3:1-22.
Mar. 3—I Peter 4:1-19.
Mar. 10—I Peter 5:1-14.
Mar. 17—II Peter 1:1-21.
Mar. 24—II Peter 2:1-22.
Mar. 31—II Peter 3:1-18.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 7—God Created All Things. Gen. 1:1-31.
Jan. 14—The Garden of Eden. Gen. 2:8-17.
Jan. 21—Adam and Eve Sin. Gen. 3:1-15.
Jan. 28—Cain Kills His Brother. Gen. 4:1-15.
Feb. 4—Noah and the Ark. Gen. 6:9-22.
Feb. 11—Wicked People Destroyed

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- by the Flood. Gen. 7:11-24.
Feb. 18—Abram Called to Leave His Home. Gen. 12:1-9.
Feb. 25—Abram and Lot Part Peaceably. Gen. 13:1-13.
Mar. 3—Abraham Entertains Angels. Gen. 18:1-8.
Mar. 10—Abraham Prays for Sodom. Gen. 18:17-33.
Mar. 17—How Ishmael Was Saved in the Wilderness. Gen. 21:9-20.
Mar. 24—Abraham Offers Isaac. Gen. 22:1-19.
Mar. 31—Review—Characters of the Quarter.

BIBLE MONITOR

Vol. XVIII

February 1, 1940

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A FIRM FOUNDATION

In these times of change, uncertainty and social deterioration many vital things are being cast aside and forgotten. Standards that have been tested and have proven their high value are being torn down and untried concoctions, the product of deluded minds are being heralded to the people as criterions to govern men in this so-called "New Era" in which we are supposed to be living. The authority back of all this is twentieth century intellectualism and it indicates the spiritual depravity among the educated leaders of the day.

In the churches, confusion reigns and the people eat, drink and make merry, hardly knowing what they believe or why they believe it. There is no firm foundation, government is every

man for himself, and discipline is a lost art. The reason for this is simple. The inspired word of God is being cast aside and human theories substituted as a standard. True, there are a few denominations that are trying to cling to scriptural teachings but in comparison to the whole of professing christendom, it is but a remnant. A little calm reflection should clear up much of the confusion that is existing if folks would just cut loose from the giddy whirl of popularity and center their minds on a few facts pointed out in the scriptures.

It should be remembered that there are some things that do not change in this world. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the

end of their conversation. Jesus Christ the same yesterday, and today, and forever." (Heb. 13:7-8.) The word of God does not change; Jesus Christ does not change; the true faith does not change; and men who are converted to the gospel do not change if they are true to their baptismal covenant. These facts should be kept in mind in weighing present day conditions.

In writing to the Hebrews, Paul declares Jesus to be the mediator and high priest of the new covenant and uses this as a basis for some vital exhortation. "And having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised). (Heb. 10:21-23.) There are two important thoughts that this reference suggests to us which we wish to point out. The first is, have the right faith; and the second, hold fast to that faith without wavering.

With all the confusion that is existing in professing christendom it is certain that many do not have the true faith of the gospel; and a large per cent of those who do make a profession of faith, do not hold fast to that profession.

What is this profession of faith to which we should hold fast? Those of us who have been baptized into the true faith, will remember that when we were led down into the liquid stream to be baptized, the officiating minister asked us this question: Do you believe that Jesus Christ is the Son of God and that he has brought from heaven a saving gospel? Our answer was "yes." This was our profession of faith before God and the bystanding witnesses. These two impregnable facts, the divinity of Christ and the saving power of the gospel is the only firm foundation, the only stabilizing influence and the only hope for the human family in this dispensation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) It is because

of the fact that many who have professed Christianity have failed to hold fast to their profession that they are confused, bewildered and deluded. Entering a covenant relationship with God is no trifling matter; "God is not mocked."

Christian people must hold these truths sacred at all costs. Jesus Christ is the Son of God. His gospel is the only saving power in the world. This is a firm foundation upon which to build for time and for eternity. "Ye also, as lively stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (I Pet. 2:5-6.)

POLITY BOOKLET

The Polity Booklet, revised to include the decisions of General Conference pertaining to polity that have been made since the preceding edition of the booklet was issued, is now

ready for distribution. To facilitate wide distribution and use of the booklet, the Board of Publications has decided that there will be no charge for the booklet. A remittance of at least enough to cover the postage and wrapping material should accompany each order. The booklets weigh about 25 to the pound; your postmaster or mail carrier can tell you approximately what the postage will be on the number you desire to order. If any congregation or individual desires to remit more than the postage, it will be appreciated and will be useful in the publication work. Send all orders to Elder L. W. Beery, Union, Ohio.

NOTICE

The Eldorado, Ohio, congregation has been chosen as the location for the 1940 District Meeting of District number two. The date this year is Wednesday, April 10th. On Tuesday preceding will be the Elders' Meeting, and as usual there will be services on Tuesday evening. Remember the time

BIBLE MONITOR

West Milton, Ohio, February 1, 1940

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Howard Surbey, North Canton, Ohio, Associate Editor.

and place and attend if you can.

Howard Surbey, Clerk.

SPEAKING

Lewis B. Flohr

"Peace is the healing and elevating influence of the world, and strife is not." Some poet has said, "The only credentials, passport to success, opens castle and parlor, address, man, ad-

dress." Address, as used by the poet, means genteel, courteous speech or speaking. If an individual possess neither the capacity nor inclination to be of a pleasant manner of speech, but is gruff and discourteous; he places a great barrier in his own way, and interferes with his own progress.

Evil speaking. The Scriptures have many references to evil speaking, particularly in the Psalms and Proverbs. "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." "Keep thy tongue from evil and thy lips from speaking guile." "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue." "Let them be turned back for a reward of their shame that say, aha, aha."

"Put away from thee a froward mouth, and perverse lips put far from thee." The word froward is defined as: reluctant to yield to authority, refractory, wayward, ungovernable. "The fear of the Lord

is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." The preceding quotation contains, perhaps, the best definition of "The fear of the Lord" that may be found.

"An ungodly man diggeth up evil: and in his lips there is as a burning fire." "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth."

Contrasts. There are many passages also which express contrast between evil speaking and kindly, considerate speaking. "The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked." "The thoughts of the righteous are right: but the counsels of the wicked are deceit." "He that keepeth his mouth keepeth life, but he that openeth wide his lips shall have destruction."

"But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother,

Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by they words thou shalt be condemned."

"Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with

all malice." "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." "To speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men."

"Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell." "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

Wisdom in speaking.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and

worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." "Let your conversation be as it becometh the gospel of Christ."

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "And in their mouth was found no guile: for they are without fault before the throne of God."

The various phases of this subject matter are so well covered by the Word, that comment seems superfluous.

"Speak gently; it is better far
To rule by love than fear;
Speak gently; let no harsh word mar
The good we may do here.

Speak gently to the little child,
It's love is sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they
may,

'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the careworn heart;
Whose sands of life are nearly run;
Let such in peace depart.

Speak gently to the erring; know
They must have toiled in vain;
Perchance unkindness made them
so;

Oh, win them back again!

Speak gently; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell."

Vienna, Va.

WHO IS TO BLAME?

L. I. Moss

Part II

In the November 1 Monitor I wrote an article under the above title, many have spoken well of the article, but as I have read it over since it is in print, I am not satisfied with it myself, because there is not all in it that should be. So I will just add a little more, though I will not expect to say all that ought to be said. Mostly to the church.

How does it look for a minister to preach against pride and worldliness? And

have his little boy sitting on the front seat, 4 to 10 years of age or older, with a big necktie on, or a little girl sitting by his plainly dressed wife, the little girl with no sleeves in her dress, low neck and the dress above the knee.

There was a time parents were the boss and would not allow boys and girls to dress and go to places like they do now. Parents, are you going to be boss, or are you going to let your boy or girl of 10 or 12 run the house and dress like the world and go to all the worldly amusements?

It is time the Dunkard Brethren elders and ministers take a stand and ask the parents of our children to co-operate with us and dress our children to harmonize with Dunkard Brethren principles.

How does it look for plainly dressed Christian parents to go down the streets in town with their little innocent children dressed in all the latest styles? Then how does it look for a plainly dressed sister to be at the communion table and a little girl beside her with no sleeves in her dress in zero weather?

I wonder if mothers ought not to learn how to dress little innocent children before they are worthy to commune?

Who will be to blame for these things in the judgment?

Then there is another danger. I learn there are a good many parents who are taking their children to all kinds of entertainments at the schools of today. Who will be to blame when these little folks grow older? And are found to be a pleasure-seeking generation. Let us be consistent in these matters. If you are not ready to help maintain Gospel plainness in the Dunkard Brethren church stay where you can have all the liberty you want.

There are plenty of churches where you can have your children and also yourselves appear the whole year around in the immodest, immoral styles if you choose.

If your heart is proud and you want these worldly things, be honest with yourself and God and do not be in the Dunkard Brethren, we want people to come with us, but we want you to come right.

And then, elders, let us all stand together and not get sympathetic and compromise even with our own children.

—Wauseon, Ohio.

PRESSING TOWARD THE MARK

Ruth M. Snyder

At this time, the year nineteen hundred and thirty-nine has passed into history. A new year is before us and we are made to think of new year resolutions and their effect upon the human family. If all resolutions were put into effect how much nicer the year nineteen hundred and forty would be over the past year. It is at this time the writer's thoughts are directed to Phil. 3:13 14. Brethren I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Whatever has been our trials, temptations and misfortunes in the past is now in history, but it is not too late to press toward that

prize of the high calling in Christ Jesus. This should be our everyday effort to live closer to our Saviour.

Dear reader, whatever denomination you may belong to, or whether you belong to any church will you ask yourself these questions: If I continue through 1940 as I lived during the past year will my life be a life that would be pleasing in the sight of God? Will my dealings be just to my fellowmen? Will I show that I am separate from the world in dress? Will I show that I am separate from the world in not being affiliated in any secret society? Do I belong to the church Christ established? If I continue to live in sin what has it profited me? Am I sure that I will live another year? Am I prepared to meet God at the judgment bar? Why has God placed me on earth? Have I made good use of opportunities for good? Kind reader these are vital personal questions that each person should ask himself in all fairness to himself and God. We do not know when God will call us from this stage of action. It is probable that some of us are living in the evening hour

of our lives. If we live an obedient life to God how happy will be the time when we hear our master say, Well done thou good and faithful servant, enter thou into the joys of thy Lord. But how sad to leave this world unprepared and to meet our Saviour empty handed. No matter how happy we have been during our life, or how much splendor and gold we may have about us, what does it profit if we never accept God as our Saviour? We surely would not be fulfilling the mission for which we were born into the world. Now is the accepted time, hasten ere you be to late.

May our New Year's resolutions be such as are pleasing in the sight of God and may we all as the Dunkard Brethren church strive for the mark of the prize of the high calling in Christ Jesus. May we as individuals and members of the church make it a better organization. May we each make it a bigger and brighter light to the world that it may be more inviting to poor sick souls.

Let us continue to strive is my prayer.

R. 1, Oakland, Md.

THE NEW YEAR

Sister O. T. Jamison

Last year's scroll is sealed and laid aside; a new year's page is brought and laid before us. How swiftly the moments fly; how accurately they will inscribe our every word, and record our passing thought. How carefully we must walk, lest sin mar and scar that clear surface or failure bring dark blots upon that fair page.

Turn a new leaf for me Father, I pray,

This one is blotted, O take it away.
Cleanse all its stains in the blood
of the cross,

Pardon me graciously, deal with me
wonderously,

Turn a new leaf in my life book to-
day.

Last year it was the same; new resolutions, a new beginning, a new page; and day by day whether we willed it or not, a new chapter was added to our life's brief history. The old year is gone and the record of its deeds are hidden far back in the dark archives of men's subconscious minds, there to lie dormant until called forth in the last day before God. Take care, dear reader, "Some men's sins are open

before hand, going before to judgment; and some men they follow after." (I Tim. 5:24.) "Likewise also the good works of some are manifest before hand; and they that are otherwise cannot be hid." (I Tim. 5:25.)

Our intentions of the past year were no doubt good. We saw a need and intended to supply it. We saw an opportunity, and intended to improve or take advantage of it. Did we? We made a mistake and intended to correct it. Did we? We spoke unwisely and meant to apologize. We committed a trespass against our brother and intended to "go and be reconciled." Did we? It would be too bad if we put it off until it is too late. Some of these intentions and opportunities may be open still, but let us take care.

The new year means a new lease of life in which to make amends for the shortcomings and failures, and sins of the past.

The new year also means new opportunities and new obligations. No amount of regret can adequately atone for neglect of these opportunities, it is up to us to

make the best of the responsibilities and the opportunities as they come to us through the year that is before us.

Following are a few scriptures that will greatly help us if we meditate on them, and make them a part of our lives.

"And I say unto thee, that thou art Peter, and upon this Rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.) Take courage ye who love His cause. "Wherefore laying aside all malice, and all guile, and hypocrises, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby." (I Pet. 2:1-2.) "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. follow peace with all men and holiness, without which no man shall see the Lord." (Heb. 12:12-14.)

"Let your conversation be without covetousness; and be content with such things as ye have; for He hath said

I will never leave thee nor forsake thee." (Heb. 13:5.)

"Judge not that ye be not judged." (Matt. 7:1.) "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36.)

"Enter ye in at the strait gate for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.) "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

David said the godly man's delight is in the law of the Lord, in which he meditates day and night. Job said, "I have esteemed the words of His mouth more than my necessary food." If we meditate on God's words, as we ought in the coming year, we will make more progress, no doubt, than we have in the past. How prone we are to neglect. I notice the family altar is being neglected

among our members. Reading a portion of the word is not enough, we need to kneel together all over this land of ours each day, our needs are so great, so much sin and deception around us, christendom in such a deplorable condition, so many unsaved souls, some of them among our own children. I hope we will wake up to the tremendous need. The "family altar" is what our Christian forefathers instituted, how can we afford to neglect it?

A true Christian home is the foundation of a true Christian church. Have you dear reader, neglected the "family altar." If you have, re-establish it again through 1940. The time may be short, and the church surely needs the co-operation of every one of her number. Jesus said to Peter after His agonizing in the garden, "What, could ye not watch with Me one hour?" "Watch and pray that ye enter not into temptation." "And take heed to yourselves lest at any time your hearts be overcharged with sufeiting, and cares of this life, and so that day come upon you unawares. For as a snare shall

it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21: 34-36.)

"So teach us to number our days, that we may apply our hearts unto wisdom."
Quinter, Kan.

NATIONAL TROUBLE AND DELIVERANCE

In Judges 6:14 we read: "And the Lord looked upon him; and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

The context clearly states that Israel was in trouble and needed help. Something has happened to that nation, so gloriously delivered from the oppression of the Egyptians, and which had won such decisive victories in its subsequent battles. The land has been overrun by the Midianites, and because of national sin, God had withheld His support and help. The enemies were not content with de-

feating the people; they also destroyed the crops and the cattle, greatly impoverishing them.

These afflictions caused Israel to realize their sin; they began to repent and to cry for deliverance. God heard their prayers and chose Gideon as their liberator. He was warned to keep conscious of the fact that God had sent him; thus he was bound to succeed and would save Israel.

Of the valuable lessons that may be drawn from this incident and applied to our day, we set forth three.

First: Any nation, though having in the past a great and glorious history, may become an easy prey if God be set aside in its national life. It was so with Israel. It has been true of other peoples, and any degree of prosperity has been short-lived when there has come a feeling of self-sufficiency and independence of God. This truth may largely explain the economic and industrial collapse within our own borders.

Troubles assail us on every hand when God is ignored. Moral degradation follows, and the spiritual tide flows out, leaving

in view all the refuse and debris on the shores of our treacherous hearts. The contents of the hearts of the people who constitute our great nation are plainly seen all around us. True, in some directions we have advanced, but, on the other hand, there is a decided backward trend in the vital requirements of our national life. How long God will bear with us and help us to maintain our great name, or how soon we may become a victim to some other nation, or to ourselves from within, we cannot tell; but we sound this warning: If God be set aside—and it seems that He is—it will be only a matter of time until we, like Israel, face some national calamity. Minor reverberations have been felt within the past few years, and we know that the great convulsions about to grip the world will not leave us untouched if we do not get back to God. I believe the citizens of our land know this, but a psychological inhibition has possessed them as they failed to act on their convictions. The great problem facing Christians today is, as it always has been, to get men and women to volunteer for

Christ and actively to live for Him. Let us remember this is the special commission that was given us. We are the Gideons of today.

Second: Though particularly blessed of God in the past, indifference, unbelief, and sin will rob a nation of the presence and blessing of God. We see the truth of Proverbs 14:34 demonstrated over and over again: "Righteousness exalteth a nation: but sin is a reproach to any people." This was the experience of Israel, and no better example of it can be found than in our own country. Blessed above all nations, it would seem. Ideal climatic conditions; if one place does not suit, we can move to another where we can find a complete change of temperature if necessary. All the resources necessary are to be found within its borders so that we are independent of other nations. The brains of the world, we might say, are gathered here through immigration, permitting us to have the benefit of all that is successful in other lands, and saving us the trouble and loss of experimenting with what has proven a failure. Yet we cannot say

that as a race we are enjoying the conscious presence of God with its attendant blessings. Sin flourishes. Crime, immorality, gambling, drinking, graft, political corruption, industrial strife, doubt, agnosticism, and atheism are all on the increase. Places of amusement and sin are full; churches empty. Some ministers are introducing movies into their churches to entertain and hold their people, and others are changing the time of services as well as cutting out some, in order that the sport fans of their congregation may participate in their favorite pastime for the balance of the Sunday. The outcome is cold, powerless, Christless churches, and a nation void of spiritual life. Comfort, ease, and plenty departed with the Shekinah glory, and have been replaced by hardship, suffering, and want.

Superficiality stamps the life of our nation as an effort is made to discover a substitute for the blessing of God. How shallow are many Christians today! How hollow the life of the churches! How utterly empty the conduct of the

world! Love, sincerity and stability have almost vanished, but hate, inconsistency, and hypocrisy predominate.

Third: National repentance and a turning to God will bring deliverance from conquering nations and circumstances. We almost lose count of the times that God delivered Israel when misfortune befell them, and they repented and turned to Him. For some time now we have been hearing about elections, and we shall hear more of this in the future, but the solution does not lie solely with any political party, but with all the people of America. We must not only believe in the "faith of our fathers," but we must practice it. More than a mental assent to the claims of Christ is needed; He must be permitted to animate our national activities. America needs men chosen and commissioned by God, men who will go forth in His name and might. Thirty-two thousand volunteered to help Gideon, but all he needed in order to win the day was three hundred. We do not need a great army, navy, or air force so much as

we need a great God to undertake for us. Let us remain in the place where God's energy will be the vigor that will deliver us from the perils around us. From verse 34 of the sixth chapter of Judges, and verse 7 of the following chapter we learn the secret of the success of Gideon and his three hundred. Their leader was adorned with the Spirit of God, and the blessing of God rested upon him and his associates. Let America repent, its leaders become endued with spiritual power, and the grace of God rest upon the people: deliverance would soon come from every trying national and industrial problem. Why not let Christ lead us out of our dilemma?

If we feel that there never will be a national spiritual awakening, let us at least be like Gideon and see to it that the Holy Spirit controls us, that the blessing of God rests upon us, and continue to pray that God will give us the number necessary to rescue this great and glorious nation when the crucial hour comes.

Sel. by Harry Smith.

A BRIEF BIOGRAPHY JESUS OF NAZARETH

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credential but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth, while He was dying—and that was His

coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and to-day He is the centerpiece of the human race and the Leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One solitary life.

—The Witness.

Sel. by Ruth M. Snyder.

OVERTURNING

Vernie Diehl

“And when he had made a scourge of small cords, he drove them all out of the temple, and poured out the changers’ money, and overthrew the tables.” (John 2:15.) “Silence is golden,” is it always so, if we see our church houses desecrated should we keep silent?

Should we tell our brother of his faults? Now watch some one say, you must not condemn your brother for the scripture says, "Judge not that ye be not judged," also, "He that is without sin cast the first stone." After these scriptures are used to put a hush on persons so they will not make a scourge of their words and drive out the evils. If I see and know my brother is doing contrary to God's word, am I judging if I talk to him of his faults? Speaking of the beam and the mote in the eye, Christ doesn't say because you have a beam in your eye, don't bother the brother with the mote in his eye, but he says, first cast the beam out of thine eye then work with the mote of thy brother's eye.

If we see people defiling the temple of the body should we not cry against it? With the scourge of words godly folks should cry out and overthrow the evils both in the church and community.

If a brother is not living a Christ-life should we just let him go, hold him as a member in good standing, or should we admonish him, overthrow or turn him

about, and get him going in the right direction? Let us learn of the Master how best to serve mankind, He will give us the courage that it requires to attack the evils of the day. Satan is trying to hush the true believer by making him believe he does not love his brother if he tells him of his wrong. He also says it is brotherly love to fall in line, do, be and have what the crowd wants.

Sometimes we talk much of our religion and are short on doing deeds, other times we just want to sit and live, just let our light shine, but we need to live right, speak and say the right thing at the right time. We must be ready with a reply for the hope that is in us, and choose our words with wisdom and reverence. Let us live the Christ-life, live a life that corresponds to the words we use, live a life so our words will have power when spoken, power to overturn and drive out the evil.

Nokesville, Va.

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NEWS ITEMS

TANEYTOWN, MD.

The Walnut Grove Dunkard Brethren, held their regular council meeting January 8th. The meeting was opened by Bro. Bernie Shriner reading Rom. 8 and followed by prayer. After which our Elder gave a few remarks and moderated the meeting. Three certificates of membership were then read and accepted. The most of the business was electing officers for the coming year, and discussing plans for the rebuilding of our church house, (which we have under roof), which was struck by lightning and burned with all its contents September 10th at 3:00 a. m. As we are few in number we keenly feel the loss, but are striving as best we can to rebuild. Some of the adjoining congregations have been lending a helping hand, which was much appreciated. One congregation sent us a liberal donation, which was much appreciated, and trust the Lord will richly bless them.

Most of the officers were re-elected, some little changes being made. Our delegates to District Meeting are: Brethren Donald Ecker, Bernie Shriner, and T. C. Ecker.

We are worshipping at present in a summer residence which was vacant, and the folks were kind

enough to let us have the use of it.

Quite a few of our members are sick at present, our young deacon brother's wife is in the hospital, was operated on, and is at present improving, and we trust will soon be with us as she is needed in the home and church.

On the morning of July 23rd Elder J. L. Myers, of Loganville, Pa., came in our midst and began a series of meetings, he labored earnestly for two weeks not shunning to declare the whole gospel, and if we take heed to the messages we sure will be built up and try harder to walk on the narrow way. There was no immediate results, but one has been added since by baptism. The meetings were well attended, and closed with a full house.

Since our last report Elder O. L. Strayer and family, from Vienna, Va., gave us a surprise and preached for us. We have services every Sunday morning so any one coming will not miss services. We are glad for anyone. May we all labor earnestly to reach the goal.

M. Ella Ecker.

MECHANICSBURG, PA.

We, the Mechanisburg church, held our council December 28th, 1939, at 7:30 o'clock. Bro. Paul Smith opened the meeting. On account of the weather being very inclement our Elder, Jacob A. Miller, could not get there so Elder J. Harry Smith moderated the council.

We elected our Sunday school officers and teachers. Superintendent, Bro. David Voglesong; assistant, Bro. Harry Junkins; secretary, Bro. Chas. Harnish; assistant,

Robert Voglesong.

The council was adjourned by a fervent prayer.

Harry L. Junkins, Cor.
R. 1, York Springs, Pa.

NEWBERG, OREGON

The members of the Dunkard Brethren church at Newberg have enjoyed several spiritual feasts since we last wrote. They began on October 15, when Bro. J. D. Brown of Poplar, Mont., came into our midst and gave us two weeks' meetings, preaching the gospel with boldness and power.

Following this our District Meeting (4th District) convened in Ceres, Calif., November 15-19, and a few of our congregation were privileged to attend.

Then on November 26th, Bro. D. W. Hostetler of Montpelier, Ohio, came to be with us for another two weeks of meetings. He gave us very spiritual and uplifting sermons which were climaxed on December 9th, with a love feast—another rich, spiritual feast from which we were all greatly benefitted.

Although no converts were received at either of the two meetings, we feel that the efforts were not in vain because of the strength and encouragement which the members themselves received. Also we read in Isaiah 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I send it."

Our regular quarterly council was held December 30th at 2 p. m. After a song, Bro. Galen Harlacher opened the meeting with the read-

ing of Psa. 144 and prayer. Our Elder, Bro. E. L. Withers then took charge and after a short talk on the leading of the Spirit, proceeded toward the work at hand. The election of new officers constituted the main item of business and were chosen as follows: Elder, E. L. Withers; clerk, Dan Withers; treasurer, Ed. Harlacher; trustee, Ed. Harlacher; correspondent, Elsie Harlacher; chorister, Mollie Harlacher; Sunday school superintendent, Dan Withers; assistant, Elias Spurgeon; secretary-treasurer, Galen Harlacher; chorister, Lottie Spurgeon; Bible study, Galen Harlacher; chorister, Anna Reed.

An offering for the Publication Board was taken at the close of the meeting.

We are not many in number at this place but are striving to hold up the banner of our Lord as best we can and desire the prayers of all that the church here may grow and become a brighter light in this corner of God's field.

We know not what the year may bring,

But with willing hearts, let's work and sing;

And maybe, trusting God the while
We'll be rewarded for our toil.

Elsie Harlacher, Cor.
R. 2, Box 104, Newberg, Ore.

GOSHEN, IND.

We met in quarterly council December 16th, with our Elder, B. E. Kesler in charge. He read from I Cor. 15, then led in prayer. A few minor details were taken care of.

At this council we elected our church and Sunday school officers.

They were as follows: Elder, Bro. Peter Lorenz; clerk, Bro. Dallas Sigler; treasurer, Bro. B. F. Priser; chorister, Sister Lennie Priser; Sunday school superintendent, Bro. Floyd Swihart; secretary, Bro. Earl Sigler; assistant, Miriam Carpenter; chorister, Sister Ofene Routson; Monitor agent and assistant chorister for Sunday school and church, Sarah E. Yontz.

Some improvements are to be made in the basement, this was left to the trustees. Bro. Roy Swihart led in closing prayer.

Our attendance has kept up splendidly all winter.

Yours in the Master's service.

Sarah E. Yontz,
R. 2, Topeka, Ind.

NOTICE

We have sent lesson leaflets to the various congregations for use in Bible study. There may not be enough to give each individual a sheet so we suggest that you cut the sheets in the middle giving the lower half to a primary and the upper half to an adult. In this way they will likely supply all. These sheets are free but you can refund postage, if you care to do so.

—Editor.

OBITUARY

CHRISTIANA DOERRER

Christiana Doerrerr, widow of Jacob Doerrerr departed this life at the home of her daughter, Emma,

in Columbia at the age of 74 years, 9 months and 7 days.

She was member of the Dunkard Brethren church at Lititz.

She leaves to mourn her departure one daughter, Emma, and two sons, David and William, all of Columbia.

Funeral services were held at the home of her son, William in charge of Elder A. G. Fahnestock and Benj. Rheinhold, with interment in the Mountville cemetery.

OVER THE THRESHOLD

What brings the New Year of blessing or sorrow?

Who can fortell what may be in the morrow?

Swiftly moments are passing forever,

Dies the old year, to return to us never.

Sad this, to worldlings, who cling to life mortal;

But to God's people, who enter faith's portal,

Glad expectation, for heaven may be near,

When on the threshold we wait the New Year.

Christians long tried, leave your burden of sorrow,

With the old year, and await the new morrow;

Calmly and hopefully, since Christ will never

Leave or forsake thee for ever and ever.

But for a moment will seem earthly sorrow,

When He shall gather us home on the morrow;

Homesick are we for our glorified dwelling,

Where choirs angelic their praises are swelling.

Over the threshold, from shadow to glory;

Broadcast, O poets, this wonderful story;

But weary souls leave their doubting and fear,

And trust in God's love for the coming New Year.

—Selected by Ethel Beck.

JESUS, LORD AND KING

A. B. Van Dyke

Jesus when he came to earth,
Sent by God through virgin birth,
And the shepherds came to see,
Babe of Bethlehem was He.

Wise men from a distant land,
Came with praises o'er the sand;
Journeyed far to see the King,
And their presents they did bring.

Jesus came a king to be,
And to set His people free;
From the chains of vice and sin,
To a crown of life to win.

Glory, glory to the Savior,
Glory to our Lord and King,
He who died on Calvary,
Just to set poor sinners free.

FOR THE NEW YEAR, THREE GIFTS

Wisdom, courage, strength,
These three, dear Lord, I ask;
Wisdom to see my way
And understand my task.

Courage to shoulder up
 The load I know is mine;
 And singing, bear it on,
 Sure of the help divine.

And strength to carry through
 Even to journey's end;
 Wisdom, courage, strength,
 These three, I pray Thee, send.
 Christian Advocate.

THE CARDINAL VIRTUES

Faith, hope and charity
 May make our lives sublime;
 Faith is life, hope is light
 In yonder peaceful clime.
 So charity must be love,
 Supreme loves from on high
 So by these virtues live,
 That we may never die.

Faith makes a tranquil soul,
 Whose days seem short and bright,
 Faith keeps our pathway clear
 That we may see the light;
 Faith—the foundation rock
 That stands through storm and
 strife,

Faith gives understanding,
 Faith means eternal life.

Hope is our day star;
 Through faith our hope is born,
 Hope cheers the aching heart
 And makes us less forlorn.
 Hope seeks eternal life
 Through promises God has given;
 Hope builds our faith in Christ
 And leads us on toward heaven.

Judge not lest ye be judged,
 Find good in every man;
 Shun not grief nor sorrow,
 Give all the help you can.
 Live by the Golden Rule,
 All of life's blessings see,
 Help ye the least of them;
 Friends, this is charity.

Selected, Sadie E. Kesler.

HEARING GOD

A. B. Van Dyke

While musing in the shades of
 night,
 Or on the highway gay and light,
 The vain things of this busy age
 Bring sorrow to both young and
 sage.

But turning thought to God's own
 words,
 And list'ning to what may be heard,
 I hear the echo come so clear
 "Arise, obey, be of good cheer.

I am thy strength, thy every need,
 Trust me all the way, take heed,
 And when your time on earth is
 spent
 To that blessed abode thou wilt be
 sent."

But if we turn from God's command,
 We at His left will have to stand
 To hear the summons, "Thou art
 sent
 To everlasting punishment."

Sad the doom of such a plight,
 Why not arise and live aright,
 As God has warned us all, you see,
 To meet Him in Eternity.

And when in joy we meet the Lord,
 Through true obedience to His
 word,
 We then will praise Him evermore,
 Upon that bright and happy shore.

And there to sing eternal praise,
 And with redeemed His banner
 raise,
 Basking in His gracious love,
 In the realm of heaven above.

HOLD ON TO GOD**A. B. Van Dyke**

Hold on to God, whate'er betide,
 For there are pitfalls deep and wide,
 Hold on to God, though fierce the
 blast,
 Until the adverse winds be past.
 Hold on to God, the Lord is guide,
 When we in His commandments
 abide,
 Hold on to God, help comes at last,
 If we but wait and trust and ask.

**ADULT SUNDAY SCHOOL
LESSONS**

Jan. 7—James 1:1-27.
 Jan. 14—James 2:1-26.
 Jan. 21—James 3:1-18.
 Jan. 28—James 4:1-17.
 Feb. 4—James 5:1-20.
 Feb. 11—I Peter 1:1-25
 Feb. 18—I Peter 2:1-25.
 Feb. 25—I Peter 3:1-22.
 Mar. 3—I Peter 4:1-19.
 Mar. 10—I Peter 5:1-14
 Mar. 17—II Peter 1:1-21.
 Mar. 24—II Peter 2:1-22.
 Mar. 31—II Peter 3:1-18.

**PRIMARY SUNDAY SCHOOL
LESSONS**

Jan. 7—God Created All Things.
 Gen. 1:1-31.
 Jan. 14—The Garden of Eden. Gen.
 2:8-17.
 Jan. 21—Adam and Eve Sin. Gen.
 3:1-15.
 Jan. 28—Cain Kills His Brother.
 Gen. 4:1-15.
 Feb. 4—Noah and the Ark. Gen.
 6:9-22.
 Feb. 11—Wicked People Destroyed

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by the Flood. Gen. 7:11-24.
 Feb. 18—Abram Called to Leave His
 Home. Gen. 12:1-9.
 Feb. 25—Abram and Lot Part
 Peaceably. Gen. 13:1-13.
 Mar. 3—Abraham Entertains
 Angels. Gen. 18:1-8.
 Mar. 10—Abraham Prays for Sodom.
 Gen. 18:17-33.
 Mar. 17—How Ishmael Was Saved
 in the Wilderness. Gen.
 21:9-20.
 Mar. 24—Abraham Offers Isaac.
 Gen. 22:1-19.
 Mar. 31—Review—Characters of
 the Quarter.

BIBLE MONITOR

Vol. XVIII

February 15, 1940

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

STABILITY

One of the essential qualities necessary for victorious Christian living is that of stability. Stability in faith and in the doctrine of our Lord and Savior, Jesus Christ. That firmness of character, strength of purpose, fixedness of mind and heart that makes for permanence and dependability in life and conduct in this world. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58.)

Even though we may have a firm foundation for our spiritual building if we do not build safely upon it our building will not endure. It is one thing to recognize Jesus Christ as the Son of

God and His gospel as the only saving power in the world, and another thing to continue in that condition of mind and life. In other words, it is one thing to make a profession of Christianity and another thing to live a faithful consistent Christian life for the rest of our days. It is a fairly easy matter for a contrite trusting soul to get into a saved relationship with his God, but it is not an easy matter to continue in that state, in this world of sin with our common infirmities with a powerful enemy seeking our downfall.

Satan is ever on the alert to tempt and mislead those who are followers of the Christ and he is very subtle about it. In this age of science and invention with all our modern improvements and conveniences in temporal matters he has

played havoc in the church with the theory that religion should change to keep up with the times in which we live. Although there is no scriptural authority for this idea whatever, a large majority of the professors of Christianity have accepted it, to their delusion and shame.

The writer to the Hebrews instructs us in these words: "Jesus Christ the same yesterday, and to-day, and forever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." In connection with this fact that we have a changeless Christ, the writer warns us not to be led astray by "divers and strange doctrines." This suggests to us the thought that these destructive doctrines will demand change. We see the evidence of this on every hand. This accounts for the many innovations and departures from the scriptures that have taken place within the churches of late years.

In giving his charge to the

disciples as recorded in Matt. 28:19-20, Jesus stated that it was to be so "even unto the end of the world." In none of His teaching nor that of His followers do we have any authority for any change in the doctrine of Christ, but we do have much teaching that it should be held inviolate and unspotted from the world, to the end. Of all the many different theories and ideas in religious matters that have been set forth in late years, which are doctrines of men, they all demand a change. They conflict with the doctrine of Christ and in order to accept them the scriptures must be set aside. It is also noticable that with all these various doctrines a certain amount of "meats" is included; things that appeal to the carnal appetites and satisfy the lust of the flesh, the lust of the eye, and the pride of life. Paul tells us that it has not profited them that have been occupied therein. How true this is in what we have witnessed of this transition in the church in our day. Those who have accepted these strange doctrines have not been profited spiritually, temporally or morally. "For

he that soweth to his flesh shall of the flesh reap corruption." It has only led them into confusion and blinded them to the truth.

If we expect to have any stability about us, our hearts must be established with grace. In other words, we must have our hearts and minds firmly fixed on Christ, be completely surrendered to his will, and reject anything that conflicts with it, recognizing that our labor is not in vain in the Lord. It is men of this type that we are needing in this lukewarm and apostate age, to witness for the Christ and prove to the world in word and deed that Christ is divine, and that His gospel does have power to save and keep us in favor and fellowship with God. May we recognize and lay hold of the great opportunity that is before us.

NOTICE

We are now mailing out the new Polity Booklets and will get the orders filled as promptly as possible. For your own good and the good of the church, we would like for you to get them and

make use of them.

Some congregations are making a thorough study of the Polity in public services to acquaint the membership with its contents. In this booklet we have briefly set forth what we, as a church believe, and why we believe it.

It is important that each member should read, study and become familiar with its contents and strive to live this faith which we profess before the world. Each one of us should have a thorough knowledge of what we believe and why we believe it in order that we may "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The booklets are free.

Due to sickness in the office force at the printing office, we will not get the mailing list reprinted as early as usual. We will get it done as soon as possible so that the date on your Monitor slip will credit your renewal.

We appreciate very much the large number of re-

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L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

newals that have come in the past month and the new names that have appeared with them. We shall strive to make the Monitor a welcome visitor in each home. Those who have not yet renewed can get their renewal credited on the new list if they send in at once.

—Editor.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. (Psa. 34:15.)

CLIPPING

L. B. Flohr

Sheriff's Sale of Church.

A large church was recently advertised at sheriff's sale to satisfy a mortgage of more than \$84,000. Judgment had already been entered against the trustees, endangering their personal property in case the forced sale should not cover the outstanding claim. One of the trustees declared they did not know they were obligating themselves, personally, when they signed the mortgage. "None of us understood. No working men like us would ever take that responsibility alone if we knew what we were doing." Another trustee said: "We are plain, simple, ordinary people whose lives depend on the factories. When the factories were shut down and there was no business and work, we just couldn't keep it going." The scriptures teach plainly about counting the cost. The Savior said: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it."

Radio-itis. A study made recently by the principal of a public school shows that 11-year-old pupils spend about half as much time listening to the radio as they spend in school; and 83 per cent of the programs they hear haven't been prepared for them! They like dramas with plenty of action, variety shows, including comedy, music and drama and audience-participation programs—all types which also are favorites with adults. The boys liked crime stories best while the girls preferred drama featuring a Hollywood star. The first of the so-called children's series was ranked ninth, as shown by this study of more than 1,900 pupils.

And what does all this mean? Fourteen hours listening to their own selection of stuff that come over the radio, and maybe one-seventh that much time in spiritual surroundings and instruction, if they attended both Sunday school and the worship of the preaching hour. And what shall we say as to the ideas presented and the ideals implanted by the radio? Are children being brought up, or are they

allowed to grow up, when left to the mercy (?) of the broadcasting interests? In the 17 per cent of the time that the children are reported to have tuned in on programs specially prepared for children, what did they get? Anything really worth-while as character forming material? Anything to really build up and strengthen morals? Anything tending to spiritual growth?

Education. It has come to be a commonplace remark that the high schools and colleges are turning out graduates who do not know how to work. A prominent, practical educator said recently: In America we don't train anyone to work any more. We condemn youth, and youth isn't to blame. Youth is trained to live only when it is trained to earn a living. He says turning out thousands of young people schooled in "white collar" knowledge is cruelty, but declares it is not the fault of the orthodox educators. The task is to educate the parents, to convince them that working with the hands is honorable, even for their children. Not more than 15 per cent of the young people

can be absorbed (employed) by the so-called white-collar positions—which are honorable also—but we are making no effort to teach the other 85 per cent how to make a living, how to work with their hands.

In view of the foregoing ideas expressed by one who heads an institution of learning which has an unparalleled record in that its graduates go from school into jobs, what may be the answer to the unemployment situation in this land? Economic and industrial progress necessitate economic and industrial adjustment. Dreamers talk of ten millions unemployed being got back onto industrial and other payrolls; this is a remote possibility, with conditions as they are today all over the world. Placement of the unemployed, that are at all fitted for it, upon land from which to produce subsistence seems to me to be the way out. But this would be a slow, painful process of adjustment as are all adjustments from industrial causes. Too many are ready to say, "I cannot dig," but many are not "ashamed to beg." Man was told "In the sweat of thy face shalt thou

eat bread, till thou return unto the ground." Self-respect, a willingness, even eagerness, to earn one's own living, has much room for growth in our land. The foregoing remarks are intended in no way to disparage or discourage the fulfilling of the gospel teachings to help the needy.

Sunday School. The marshal (police officer) in a certain town, and whose duties are light, has this to say: "I believe one of the best ways to cut down crime is to see that boys are brought up right; a good Sunday school training is as good a way as I know to help their parents start them off in the right way."

A New York judge in juvenile court made it a practice to ask youthful offenders brought before him whether they attend Sunday school. Practically none, if any, had ever attended Sunday school.

Vienna, Va.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain. (Ex. 20:7.)

CHURCH GOVERNMENT

B. E. Kesler

Part One

The church is a Theocratic Democracy which means its government is administered by God and man.

In all government, some person or persons must be recognized as having authority to legislate or enact needed laws for the government of its subjects; and that the best conditions may obtain, these laws must be respected and obeyed by all. In addition to this, some one must have power to enforce the laws.

In church government, God enacts the laws and the church executes them. Where this is done the most effectively, the best conditions prevail. No laws can long be enforced except by the consent of the governed. So in church government no law enacted by God can be enforced except by the consent of the church. This does not mean the laws are bad or not needed, but shows the unwillingness of the church to submit to God's laws.

The necessity for laws is

recognized by all civilized peoples. These laws may be oral or written. God's laws are natural or codal. The natural never change except by a freak of nature. The codal have been committed to writing and will never change or be changed. "Forever, O Lord, Thy word is settled in heaven." And "My word shall not pass away," said Jesus.

The prerogative of God to make laws for the church, must be recognized. But the judiciary and executive function in church government is left to the church. Being infinite God knows what laws are best for the church and only such have been enacted. But being finite man may fail, and often does fail in his interpretation of God's laws. This may be done ignorantly, unintentionally, or purposely. To do so by the two former is bad, but to do so on purpose is criminal and indefensible.

The laws of God are for the praise of the obedient and for the punishment of the disobedient, and to the church is given power to free herself of evil doers and the insubordinate. "The supremacy of the church

over the individual on questions of privilege and propriety is of divine right," but the Bible must ever be the standard of appeal and beyond its direct or clearly implied teaching we dare not go. Tradition based on Bible teaching is orthodox and may be enforced.

The church is fallible, and may foster traditions that have no foundation in scripture, and may even err in judgment and in the application of scriptures that are simple and easy to understand, by failing to let the scriptures interpret itself, or by interpreting a passage one way in one place, and another way in another place, e. g., "for the remission of sins," wherever found, means the same thing, and should be interpreted in the same way, and a subordinate clause introduced by the subordinate conjunction "except," wherever found should be interpreted in the same way, e. g., "except the Lord build the house, they labor in vain that build it." (Ps. 127:1), and "whosoever shall put away his wife except it be fornication, and shall marry another committeth adultery." (Matt.

19:9.)

"Except" in such constructions reverses, affirms or denies the statement in the principal clause. To illustrate, "If the Lord build the house, they do not labor in vain," and "if man put away his wife for the cause of fornication and marries another," he does not commit adultery. See also Luke 13:3; John 3:5; 3:27, or wherever "except" is used in this way. In such cases, if one does not know the rules that govern language, he should yield to those who do know them.

To the church is delegated the power to "bind" and "loose;" and when this power is exercised in harmony with Bible teaching it is ratified in heaven, but caution must be exercised here that we do not go beyond this delegated power; and it is far better to err on the side of mercy than on the side of self-righteousness and self-conceit. "Consider thyself lest thou also be tempted," and "restore the erring in the spirit of meekness," and "Let him that thinketh he standeth take heed lest he fall."

But where the church surrenders its divine

authority to recognize and enforce the laws enacted to regulate the life of its membership, discipline will soon exist only in our memories. Somehow we, individually, are weak in self-government and need the help of the church, while "If we would judge ourselves, we should not be judged and come into condemnation with the wicked."

Distinction between principles and methods must be kept in view. Principles are fixed, established, and do not change. For instance, obedience and disobedience are always the same, in howevers small matters. Methods on the contrary, may and do change. Methods are God's way of working in and through His children, "both to will and to do of His good pleasure." Methods are formulated by the church, and must be flexible enough to be adapted to situations as we meet them, and rules regulating them must admit flexibility, or they will be disregarded. A few rules faithfully kept, is better than many partially kept. And it is here, or in this, that most trouble originates.

Unity and uniformity is

to be sought, but never fully realized. Tradition and environment have much to do in this. The ideal may never be reached.

The ideal in church government is: "walk by the same rule, mind the same thing, speak the same thing, living the golden rule, perfectly joined together in the same mind and in the same judgment, obey them that have the rule over you, no divisions, no lording it over God's heritage, no respect of persons." Where these are found, church government approaches the ideal.

Church government is co-operative in its application to the affairs of the kingdom. God and the church working together, and the different functions of the church cooperating together and is administered through local, district and general conferences. When these are properly coordinated and each functions in its proper sphere, the end sought in government is accomplished. Unity and uniformity prevails.

Keep thy tongue from evil, and thy lips from speaking guile. (Psalms 34:13.)

SISTERS IN PUBLIC WORSHIP

L. I. Moss

In our Sunday school lesson some time ago was studied I Cor. 14. There came up the question as to what part a woman or sister should take in our public services. In II Tim. 3:16 it tells us "all scripture is given by the inspiration of God." So we must admit what Paul writes on this subject is inspired of God. Also I want to say we are living under the gospel and not under the old law. This is clearly stated in Gal. 3:10-19. So we base our argument on the New Testament.

Let us now see what was taught in I Cor. 14. The 34th verse says, "Let your women keep silence in the churches." In the same chapter on a different subject in the 28th verse we have a statement using the same word, "If there be no interpreter let him keep silence in the church." This means, not to say anything. There can be only one conclusion as to what he means in verse 34, silence means

the same in both verses. Farther, the 34th verse says, for it is not permitted unto them to speak." The next verse says, "for it is a shame for women to speak in the church." Our people have always said, we take the word as it reads. Will we ignore these plain statements? These statements will not permit our sisters to teach in Sunday school or take part in public discussions at councils, district meetings or conference. The one verse says it is a shame for women to speak in the church. One sister wrote me and said it was embarrassing to have elders call on her to take part in public when the Word forbids it.

Let us notice verse 2 in I Tim. 2, "Let a woman learn in silence." Does it mean what it says? Verse 12, "But I suffer not a woman to teach." (Nor) to usurp authority over the man, but to be in silence.

These statements are plain, and even if the practice of the church of late years has been different and sisters have been granted privileges by the church, It was not so originally.

The church has no right to grant a privilege in opposi-

tion to the gospel. Paul here gives two reasons why woman is not permitted to take part in such things. Carefully read verses 13 and 14 of this second chapter of I Timothy. The first reason, "And Adam was first formed then Eve." This is the inspired Word, will we accept it? The second reason, verse 14, "And Adam was not deceived, but the woman being deceived was in the transgression."

These reasons are given here and no man can remove them. Some say Adam was just as wrong as Eve, but the word says just as this text gives it. I have always been opposed to sister delegates at District Meeting. I have been in councils where there were two women to one man, when they vote would that not be women usurping authority over the man?

Another scripture misused is the second chapter of I Corinthians, regarding the prayer covering. Lots of preachers and some of our own, claim, when a woman is covered it places her equal with man in these privileges. Do you think Paul would so intend and go on while writing the same book, only

three chapters later and tell her to keep silent? There is not a hint in chapter eleven, allowing a woman to teach and help conduct public services. Some elders say if man asks her to, she has a right. Where is your scriptural authority?

Back to I Cor. 14:37. Brethren, Elders and Ministers, read this 37th verse. "If any man think himself a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

What are the commandments of the Lord? The things Paul has just written, a woman should keep silence, it is a shame for a woman to speak in the church. Just as much of a command as the prayer covering, just as much of a command as the salutation; just as much a command as anointing; just as much a command as any other command.

I know our preachers want to be prophets and want to be spiritual, and to be so, we must acknowledge the commandments of the Lord.

Really, when we get right to the word of God the

preaching of the word by the ordained ministers, is God's way of spreading the Gospel. There are two or three scriptures in the New Testament where some claim women prophesied, one was Anna, another was Philip's daughter, another was where women administered to the necessities of Paul. But none of these state that women taught or helped conduct the public worship in the churches.

I have not written these lines to stir contention, but from a pure purpose to try to get the church a little closer to the gospel, and I do hope the church may cease having sisters for delegates to District Meeting, and hope the sisters will be ashamed to speak in District Meeting and conference.

Hickman Mills, Mo.

APOSTASY SWEEPING OVER THE CHURCHES OF TODAY

J. F. Marks

I want to consider my subject in the light of God's word, which is sharper than any two-edged sword. It is

marvelous how the apostle could give future conditions.

The time will come when they will not endure sound doctrine, but after their own lusts will they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and turn unto fables, and there shall be a falling away, a departing from the faith of our Lord, Jesus Christ.

What does apostasy mean? The abandonment of what one has professed or believed, or to repudiate one's faith.

Taking a view at modern Christendom of today, teaching and being taught false doctrine and how it is slipping from the path of righteousness. A person does not need to disbelieve the whole Bible to be an infidel. If he discredits or disbelieves part, he is that much infidel. Among professing Christian people of today there is a lot of evidence of unbelief or infidelity.

The Devil is so sly his forces are pushing his servants into the pulpits, causing perilous times and holding before a wicked and sinful generation fruit of

unbelief.

The antedeluvian dispensation closed in apostasy. After the flood the dispensation of Noah closed in an apostasy. Then God called Abraham and of him He made a great nation and this dispensation also closed in an apostasy. Then came the dispensation, the church age which is the present dispensation, this will also close in an apostasy as is very definitely taught in the gospel. Note Paul's great warning to the elders, he had not shunned to declare unto them all the council of God. He said they should take heed to themselves and all the flock over which the Holy Ghost had made them overseers to feed the church because the Lord has purchased it with His own blood. And he knew after his departure greivous wolves would come among them, not sparing the flock.

He warns the elders that some of the disciples would arise speaking perverse things. Paul told Timothy to be firm, not shaken, nor troubled and he should not allow himself to be deceived.

The promise abides with those who do the will of God and keep His command-

ments, for after we have done all we can for the cause of Christ and the upbuilding of His kingdom on earth it will be only through the grace of God that we will be saved.

The day will come when many will see their life as never before. Sad it will be, no room in heaven for thee.

R. 1, Fulton, Pa.

SELF-DECEPTION

Otto Harris

I shall prove that self-deception is not only possible, but frequent.

This is evident from the many warnings against it, contained in the apostolic writings. "Be not deceived," is an admonition thrice repeated by Paul in his first epistle to the Corinthians. (Chapter 3:16; 6:9; 15:33.) How impressive is his language to the Galatians, "If any man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6:3.)

The apostle James follows up the same subject, "Do not err my beloved brethren, be ye doers of the word and not hearers only, deceiving

your own selves." (James 1:16-22.) What solemn admonitions are in other places given on the work of self-scrutiny! "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates." (II Cor. 13:5.)

"Let every man prove his own work." (Gal. 6:4.)

But who can evaluate the force and impressiveness of the apostle's language and caution in reference to himself? "I keep under by body and bring it into subjection, lest that by any means after I have preached to others, I myself should be a cast-away." (I Cor. 9:27.)

If such a man as Paul, a distinguished minister and apostle of the Christian church, found it necessary to exercise such caution, what must be the need of it on our part?

The danger of self-deception is also apparent from the alarming declarations of Christ. How solemn and awakening are His words in the sermon upon the Mount. "Not every one that saith unto me Lord, Lord, shall enter into the

kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." (Matt. 7:21-23.)

These persons were not only professors, but of high standing in the church; they were confident of their safety; yet they were lost.

Let us now notice a few of the causes of this delusion.

The first and chief cause is, mistaking the forms and restraints of a religious education, or a little temporary excitement of the feelings, for a real change of heart. As partakers of a fallen and corrupt nature, we must be renewed, and not merely a little altered. "Except a man be born of water and of the spirit he cannot enter into the kingdom of heaven."

The imagination may be interested, the feelings may be moved, the conduct improved, and yet the heart remains unchanged. It is to

be expected that under the exciting preaching of the present day, many will be impressed, seem to be converted, walk well for a time, and then fall away.

The danger of self-deception is also increased by the present external peace and unmolested liberty of the churches. In the primitive days of Christianity, and often since, the profession of religion was attended with imminent peril of goods, liberty or life. Persecuting laws were in force against those who believed in Jesus and confessed him. They had indeed to take up their cross, and it was through much tribulation they entered the kingdom of God. In such circumstances it might be imagined, no one would profess himself a Christian, who was not really one. We can suppose that a prison, and a stake, would be a sufficient check, not only upon hypocrisy, but upon mere nominal religion. But even this was not always effective—self-deception existed then. How much more likely is it that it should prevail now? Does not our observation then, confirm the fact of the danger of self-deception?

NEWS ITEMS

ASTORIA, ILL.

On Sunday morning, September 3rd, Elder Peter Lorenz of Peru, Ind., began a series of meetings with us, the Astoria Dunkard Brethren church.

Bro. Lorenz broke unto us the Bread of Life each day for two weeks. Each of his sermons was filled with soul inspiring thoughts that will go with us and brighten the path of life as we strive onward toward that heavenly home.

There were no additions to membership at this meeting but undoubtedly some of the seed that was sown has fallen on fertile ground and will come forth and produce fruit to be reaped in due time.

On Saturday night, September 16th, we held our communion services with Bro. Lorenz presiding. We were very glad to have with us Elder B. E. Kesler, wife and three sons, from Goshen, Ind. They were with us for communion and stayed for meeting the following day. Bro. Kesler preached the examination sermon.

After communion services, everyone present was made to rejoice. Bro. Howard Dickey was ordained to the Eldership. Bro. Dickey has been a minister in the church for the past several years. Elder Lorenz and Elder Kesler had charge of the ordination service.

Kyle Reed, Clerk,
Carthage, Ill.

SHREWSBURY, PA.

On January 1st, 1940, at 7 o'clock p. m., we, the Shrewsbury congregation of the Dunkard Brethren church met in our quarterly council in the Shrewsbury house to transact the business of our congregation. The meeting was opened by Bro. J. H. Myers, after which our Elder J. L. Myers took charge. The business was disposed of in a very pleasant manner, with a lot of work on hand we got along very nicely, the main features of the meeting were as follows: reading of previous minutes, treasurer of church, Sunday school and cemetery reports were read and accepted.

Election for church and Sunday school officers, and also teachers and substitute teachers for both of our Sunday schools. Bro. Curwin Stremmel was elected superintendent of the Shrewsbury Sunday school and Bro. N. E. Keeney, assistant. Bro. D. K. Marks, superintendent of the York Sunday school, Bro. J. L. McWilliams, assistant. We have Sunday school and church services every Sunday morning at both of our church houses and a hearty welcome is extended to anyone who would like to meet and worship with us at either of these places; and every Sunday evening song service and preaching at the Shrewsbury house.

We ask an interest in the prayers of all our beloved readers in behalf of the Dunkard Brethren church, that we might remain true and faithful.

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

CERES, CALIF.

On December 12, 1939, Bro. D. W. Hostetler came and preached each night from Tuesday until Sunday night, and he surely gave us some good gospel sermons which we were very thankful for.

On Sunday dinner was served at the church and Bro. Hostetler preached three sermons which we all enjoyed.

We would like to have any members going through the state to stop with us, and we desire the prayers of God's people.

Emma Ruff,
Route 1, Box 453.

DALLAS CENTER, IOWA

On December 2nd, we held our council meeting in which we were to elect several church officials.

The meeting was opened by reading Titus 2, and prayer. The previous minutes were read and accepted. One sister was received by letter and two others some time before this meeting.

Our Elder in charge is Bro. Roscoe Royer.

We are very glad indeed for the ones who gave their letters to our congregation, it does not only make the number higher, but it is a help to others, as a band of God's children, there can be more accomplished.

Bro. John M. Hawbaker gave us a very interesting message on Sunday evening, December 31, on "Closing the Books." What we have done is done. And may this year of 1940 prove to us a more prosperous year in the Lord's service.

"Looking unto Jesus, the Author
and Finisher of our faith." (Heb.
12:2.)

C. R. Gehr, Cor.

MIDLAND, MICH.

Dear Brethren, to whom this may
interest. I have lived in this city
of Midland, Mich., for 20 years; a
prosperous town of about 12,000, in
which the Dow Chemical Co. is
located; an institution that pro-
duces chemical products day in and
out, year in and out, employing
more than 3,000 laborers.

Also the home building program
has been under way for several
years and is increasing each year.

Should some brethren families be
contemplating a change of location,
will you give Midland a due con-
sideration for both material aid and
especially a large field for spread-
ing the gospel.

Come and see and call on

Bro. G. M. Martin,
1119 Tournie St.,
Midland, Mich.

ENGLEWOOD, OHIO

We held our regular quarterly
council December 23rd. Bro. L. W.
Beery opened the meeting by read-
ing Acts 6. This being a record of
the first council meeting known.
Prayer by Bro. Samuel Hall.

Our Elder, J. P. Robbins, then took
charge of the meeting. The main
business was the election of church
and Sunday school officers for
1940. Bro. Robbins was re-elected
as Elder. It was decided to have
a Monitor agent and correspond-
ant, the writer was chosen.

We had a very good meeting and
all business was disposed of in a
Christian manner.

On the last Sunday of the year
the report of the Sunday school was
given, showing a good gain in at-
tendance over 1938. This we are
very thankful for, and hope that
we may show more gain in 1940.

Some of the officers elected have
been in office, while others are
taking up new work. May they all
be encouraged that the work may
go on, and much good be accom-
plished in the year of 1940, is our
prayer.

Ivene Diehl, Cor.,
New Lebanon, Ohio.

CLOVER LEAF CHURCH

The Clover Leaf Dunkard Breth-
ren met in quarterly council De-
cember 30, 1939. The meeting was
opened by singing "Am I a Soldier
of the Cross." Part of the 20th
chapter of Acts was read and
prayer by Elder Marion Roesch.

Our Elder, O. T. Jamison, pre-
sided over the meeting.

Church and Sunday school
officers were elected for the com-
ing year. Bro. Jamison was chosen
elder for another year.

On Sunday morning Bro. Jami-
son brought the message to us.

We pray that we all would live
closer to God's word.

Our attendance has not been so
good since Christmas on account
of the snow and severe cold weather.
There has also been some sickness
among our members.

We have Sunday school and
preaching each Sunday morning
and evening.

We ask an interest in your prayers for the church at this place.

Sister J. L. Wertz, Cor.
McClave, Colo.

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OBITUARY

JOHN A. MYERS

John A. Myers was born August 8, 1862, near Sterling, Ill., and died near by, aged 77 years and a few months.

He was the youngest of four children born to Elder Jacob L. and Nancy Jane Myers, all of whom preceded him in death.

On Sept 21, 1884, he was married to Mary Sweigard of Astoria, Ill. To this union five sons were born, four of whom, with the mother survive. In early manhood he united with the Church of The Brethren at Rock Creek, near Malvern, Ill. He was elected to the deacon's office and maintained his faith and integrity in Christian living to the end of his life.

A number of years ago he placed his membership with the Dunkard Brethren. For several years he was afflicted, having suffered an injury in a fall. The latter weeks of his life he suffered intensely.

Funeral services were conducted by Bishop A. C. Good of the Mennonite church and Elder K. C. Bechtel of the Church of The Brethren.

Interment was in the Mennonite cemetery.

Father and mother maintained a strong Christian home life throughout their more than 55 years of

married life. Their children all accepted Jesus as their Savior and Lord early in life and are living in the faith of this godly home.

Harry E. Myers,
Sterling, Ill.

IN MEMORY

In memory of my mother, Emma Zetta (Hunt) Reed, who was called to try the reality of an unseen world, one year ago tonight, January 15, 1939.

It gives me great pleasure to know that early in life she united with the Church of The Brethren in which faith she remained until a few years ago. She became dissatisfied with the worldly trend of the church and when the Carthage Dunkard Brethren organized she became a charter member and lived a faithful member until death.

In Memory of Loved Ones

In the graveyard sweetly sleeping,
Where the willows gently wave,
Lies the one we love so dearly
But whom we could not save.

We often sit and think of her
When we are all alone,
For memory is the only thing,
That love can call its own.

What they have been to us in life
We only know when they are
gone;

How strong the ties of love have
been,

We only know when left alone.
Selected, Paul Reed.

THE REFUGE OF PRAYER

This world with its sorrow brings
sadness,

This world with its trouble brings
care;
But Jesus hath promised us com-
fort
When we bring it to Him in
prayer.

Temptations may often assail us,
Burdens grow heavy to bear;
But Jesus hath promised to keep us
And help every burden to share.

Heartaches may often be hidden,
In things that to us may seem
fair;
But Jesus will always be with us
When we bring it to Him in
prayer.

So whatever in this life confronts us,
Sorrow, temptations or care;
We should ever and always trust
Jesus
And walk with Him humbly in
prayer.
Selected, Cora Noecker.

BOOK OF BOOKS

Thou art a lamp whose flickering
light is old;
Yet, in the darkened hours of
earth's new day,
It shines anew, to mark the cer-
tain way
Of joy and peace and glories still
untold.

Thou art a flame which purifies the
gold
Of man's true self, and burns the
dross away.
Misshapen by the forms of baser
clay,
Tomorrow's life must find thy
nobler mold.

Thou art a blazing sun whose
warming light
Still dries the dew of penitential
tears,
Gives life to all the world, makes
clear to sight
The power of Truth, the love that
conquers fears.
O Book of Books, our Lamp, our
Flame, our Sun,
Reveal! Refine! Inspire! till heaven
is won.

—Alfred Grant Walton.
Selected.

BE NOT DECEIVED

Thornton Mellott

Deceive, means to mislead
or cause to err. Err means
to lead from the path of
right so be not deceived,
God is not mocked for what
a man or woman soweth,
that is what they reap. If
we sow to the flesh we will
reap misery and woe, and if
we sow to the spirit we shall
reap joy, peace, happiness
and a mansion in heaven. In
many ways we can be de-
ceived and it is possible we
may deceive our own selves.
(I John 8.) If we say we
have no sin we deceive our-
selves and the truth is not
in us. So brethren, do not
let us deceive ourselves in
any way.

II John 7 says many de-

ceivers are entered into the world and many times they get into the church. Paul says that after his departure, greivous wolves will get in, deceivers not sparing flock. (I John 4:1.) "Beloved believe not every spirit but try the spirits whether they are of God because many false prophets are gone out into the world." And it would be possible that we may have some of them right in the pulpit to-day. (II Cor. 13-15.) For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

We should not wonder if Satan himself is transformed into an angel of light. Paul says in Romans 16:17, "I warn you brethren, mark them which cause division and offense contrary to the doctrine which ye have learned and avoid them." Or keep away from them, they are deceivers and we should not have any fellowship with the unfruitful works of darkness, but rather reprove them or rebuke them for they are they that do not serve our Master but their own bellies, and by good words and fair speech deceive the simple.

Simple, here means something pure, or plain.

We have so many preachers, who get up into the pulpit and say we ought not to go to worldly amusements, and we ought to keep the commandments of our Lord and Master, and yet don't do so themselves.

They put me in mind of what Jesus told the scribes and pharisees, you say and do not. And if our righteousness does not exceed the righteousness of the scribes and Pharisees we will all likewise perish. Paul told the Thessalonian brethren to prove all things and hold fast to that which is good.

The only thing we have is the word of God and we are told in II Tim. 3 that perilous times will come, and I think they are already here.

Men will be lovers of their own selves, coveteous, boasters, proud, unholy, false accusers, heady, high-minded, lovers of pleasure more than lovers of God. As God's children are we guilty of any of these things? We see some who are like these mentioned almost every day, yet they have the form of Godliness, but denying the power and from such we

should turn away.

Ephesians tells us be no more children, tossed to and fro by every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive you.

(Gal. 1:8) "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Accursed, means doomed to destruction and in the 9th verse he come a little stronger and says, "as we said before so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

Needmore, Pa.

SHALL WE ENDURE

W. C. Pease

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

Looking unto Jesus, the author and finisher of our

faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:1-2.)

Paul says, "Wherefore," pointing back to the ones spoken of in Heb. 11, who endured through faith unto the end.

In ancient times great crowds would gather to witness the races. Possibly Paul alluded to those faithful men of God, who may look down and witness the activities of all of God's people, since Jesus established His church here on earth. Yes, we must look to Jesus. How it should cause us to go on with a greater determination in this Christian race as we think of the many who were faithful, even before Jesus, our Savior, came into the world. We know that the apostles too, were stoned, imprisoned and suffered much for the name of the Lord Jesus.

It may be that ere long, we as God's people, will be sorely tried, especially if this terrible war continues.

Shall we obey God rather than man, if conditions arise that would cause us to have

to decide between the teaching of Jesus, and the dictates of the world.

Yes, we need to lay aside every weight. Those things that would keep us from running this race and obtaining the prize.

Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. (I Cor. 9:24.)

We find embodied in the New Testament doctrine the line of work to be carried out, to bring us to the goal of eternal life. In Matt. 28:19-20, Jesus tells us what to do. Paul says, "For I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth." (Rom. 16.) He says also he has kept the faith, etc., (II Tim. 4:7-8), and there is a crown of righteousness for him, and all who will do likewise and endure unto the end.

The prize is not now or in the middle of life, but at the end. Paul knew it would take work and patience where we are so surrounded with sin. The sin which doth so easily beset us.

Webster says, one mean-

ing for "beset" is surrounded.

The Devil is the institutor of sin and the father of it. So we'll have to resist the devil if we would be free and unhindered in this Christian race.

The devil is on the job all of the time. He is walking to and fro in the earth, and going up and down in it just as he was in Job's time. and he isn't walking just for his health. His only purpose is to destroy the souls of men. So we should look to Jesus, the Author and Finisher of our faith, and for the joy and prize that awaits us, who endure the trials and the crosses, to meet Him in heaven, where all will be joy and happiness forever.

McClave, Colo.

MEMORY GEMS

An action to be right must be right both in motive and quality. The means to the end must be right.

Many do religious acts to be seen of men rather than to be approved of God.

Do thy duty, that is best;

leave unto thy God the rest. of trouble. (Psa. 37:39.)

God made man to return to his God reverence, and love and worship.

The kind of service counts more with God than the amount.

Religious entertainment is not worship.

SENTENCE SERMONS

Thou shalt not bear false witness against thy neighbor. (Ex. 20:16.)

When anger rises, think of the consequences.—Confucius.

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. (John 8:58.)

The wicked borroweth, and payeth not again; but the righteous sheweth mercy, and giveth. (Psalms 37:21.)

The salvation of the righteous is of the Lord: he is their strength in the time

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. (Psa. 34:18.)

A whole Bible for my staff, a whole Christ for my salvation, and a whole world for my parish.—St. Augustine.

Bind together your spare hours by the cords of some definite purpose, and know how much may be accomplished.—Wm. M. Taylor.

There is no peace, saith the Lord, unto the wicked. (Isa. 48:22.)

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he repay again. (Prov. 19:17.)

Lord, how are they increased that trouble me! Many are they that rise up against me. (Psa. 3:1).

Let all mine enemies be ashamed and sore vexed: let them return and be ashamed

suddenly. (Psa. 6:10.)

Let all those that put
their trust in thee rejoice:
let them ever shout for joy,
because thou defendest
them: let them also that
love thy name be joyful in
thee. (Psa. 5:11.)

ADULT SUNDAY SCHOOL LESSONS

- Jan. 7—James 1:1-27.
Jan. 14—James 2:1-26.
Jan. 21—James 3:1-18.
Jan. 28—James 4:1-17.
Feb. 4—James 5:1-20.
Feb. 11—I Peter 1:1-25
Feb. 18—I Peter 2:1-25.
Feb. 25—I Peter 3:1-22.
Mar. 3—I Peter 4:1-19.
Mar. 10—I Peter 5:1-14
Mar. 17—II Peter 1:1-21.
Mar. 24—II Peter 2:1-22.
Mar. 31—II Peter 3:1-18.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 7—God Created All Things.
Gen. 1:1-31.
Jan. 14—The Garden of Eden. Gen.
2:8-17.
Jan. 21—Adam and Eve Sin. Gen.
3:1-15.
Jan. 28—Cain Kills His Brother.
Gen. 4:1-15.
Feb. 4—Noah and the Ark. Gen.
6:9-22.
Feb. 11—Wicked People Destroyed

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Mar. 17—How Ishmael Was Saved
in the Wilderness. Gen.
21:9-20.
Mar. 24—Abraham Offers Isaac.
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the Quarter.

BIBLE MONITOR

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No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DILIGENCE

In order to be successful in our struggle with the adversary of our souls, Christian people must ever be on the alert and actively engaged in the work of our Lord and Master. The writers of the New Testament mention diligence in many places as an essential quality in successful Christian living. We understand by this term that matters pertaining to the Christ life should be given careful attention, that we should be industrious in exercising in these matters, and that there should be a steady application and effort in this way of life as taught and exemplified by our Savior. We cannot enjoy purity of life unless we diligently strive to that end; neither can we keep the church pure and unspotted from the world

unless continual thought and effort is put forth in that direction.

We have this instruction in Heb. 12:14-15, "Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Peace, and holiness in life, are matters that we should strive for, as individuals and as a church, if we would have the approval of God. It is only through the grace of God that we can attain unto these matters. The writer throws out a warning here that there is danger of us failing in this matter which would result in bitterness (the opposite of peace and holiness) springing up within us, troubling and defiling the righteous. Here is

where diligence is a needed factor. With the proper careful attention, industry and effort on the part of each individual and the church we need not fail of the grace of God to sufficiently protect us from this enemy of peace and holiness.

The scriptures stress in various places the importance of faith on the part of Christian people, and link that teaching with diligence. An example of this is found in Heb. 11:6, "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." In order to enjoy the promises of the scriptures there must be faith coupled with diligent seeking. James tells us, "Even so faith, if it hath not works, is dead, being alone." (Jas. 2:17.) For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the

end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:10-12.) In this reference we are reminded that God recognizes the efforts that we put forth in his service and will not forget it in determining our eternal destiny. This should be encouraging to us.

Paul, in speaking to the Roman brethren about their various gifts and callings and how they should exercise in them, includes this statement: "He that ruleth, with diligence." This is evidently an exhortation to the elders who are in charge of the church. In order to keep the church pure and in peace it requires watchfulness, prayerfulness and careful consideration on the part of those who rule.

In speaking of the various graces that should embellish the Christian life: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, Peter exhorts us with these words: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an

entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." (II Pet. 1:10-11.)

Also, in the third chapter of II Peter he speaks of the coming of the Lord and the dissolution of all things which now exist on the earth and the establishment of new heavens and a new earth, and says this: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." In the light of these truths it is indeed important that we be diligent in the service of our Lord.

GETTING EVERYTHING YOU WANT

Ray S. Shank

Man's wants are many. I believe I can keep within the record while discussing this. At least David, a man of large experience, thought so. He said, "The Lord is my shepherd, I shall not want." And again he says, "They that trust in the Lord shall not want any good thing."

Stop for a moment to think of the things that normal, wholesome human nature wants. We want peace, rest of soul. That is provided for us, for does not our Psalmist say—and every sincere Christian finds it true, "He maketh me to lie down in green pastures?" One of our great wants is a thirst of soul for that which satisfies the spirit and gives happiness, and that is provided for. We are assured that "He leadeth me beside the still waters." A deceitful heart which is lead astray to seek its best good in this world, in earthly pleasures, "feedeth on ashes," but no honest Christian ever feeds on ashes. He has green pastures and quiet, cool waters that are abundant.

Another great want is for something to refresh us every now and then and stimulate us to a new impulse. Even the most resolute and self-sufficient natures are sometimes weary and ready to faint, and need to have their enthusiasm and hopefulness restored. But that is all arranged for in God's plan. David says, "He restoreth my soul."

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Howard Surbey, North Canton, Ohio, Associate Editor.

Governments have found out that in dealing with soldiers, it is better to restore them and refresh them, than to try and make them tough by getting them used to a sickly climate. The Lord, who never makes mistakes, works on the plan of refreshing his soldiers very often. He takes us up into the highlands of faith and hope and restores our souls.

Another longing of the soul is for a guide. There are many perplexing paths,

and it is not always easy to know which path to take. Sometimes when we pray, our prayers do not seem to come in touch with God's heart. What has God promised to do? The promise is that the Holy Spirit shall help us in our infirmities; and the Psalmist says, "He leadeth me in the paths of righteousness for His name's sake."

But it is oftentimes a lonely world and we want company. There are dark places to go through, times of sickness and pain and death, and we want somebody that can go with us all the way. That, too has not been forgotten, for does not David say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Old age is too often represented under the dreary similitude of winter, with its bitter, biting winds whistling through leafless boughs. But there is a more genial season that bears the picturesque name of "Indian Summer," when nature puts on a sweet smile before the wintry frosts set in, and the lingering foliage is clad in crimson and gold. A Chris-

tian life has bright Indian summer also. Graces adorn the veteran Christian and beautify him like the scarlet glories of the autumn forest. Death is only a bright shadow to a man who has wrought with earnest heart, growing kindly and lovely in spirit.

But someone says, "There are other things I want. I want to be comforted." Well, "Thy rod and thy staff, they comfort me." But another says, "want more than comfort and sympathy and food and quiet times; I want joy." Listen, "thou anointest my head with oil." Again, listen to the words of Jesus, "That my joy might remain in you and that your joy might be full." And again, "Your heart shall rejoice, and your joy no man taketh from you." Are you fearful, desiring an insurance policy that will last all the way through? Here it is: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Now for a cap-sheaf. On the farm, when they shock grain they take one sheaf and open it so as to come down over the peak of the

shock and make it turn rain. We have a cap-sheaf here that is warranted to cover everything that has been left out, "My cup runneth over." That was not through any favoritism or accident on David's account. Christ lays it down as a general proposition that God always deals with us that way when we open our hearts to him and surrender ourselves to completely do his will. He says, "Judge not, and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven; give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom." Not only here will it run over, but our joy will run over in heaven.

Mechanicsburg, Pa.

CHURCH GOVERNMENT

B. E. Kesler

Part Two

In its nature church government is a theocratic democracy, i. e., government by God and man. A co-

operative union of efforts between Christ and his people, for the regulation and control of Christian character, and our attitude toward our Maker and toward our fellowmen. It prescribes and defines the laws and rules necessary for the protection of the obedient and for the punishment of evil doers.

It also prescribes and defines the modes of life that are conducive to human happiness, and to proper reverence for God Almighty, and directs man in his pathway from earth to glory.

Every well regulated institution of necessity has equitable laws and rules for the administration of its affairs and regulation of the life and conduct of its membership. So to meet the design and purpose of its Founder, the church must have laws and rules for the regulation of the life and conduct of its membership and since church government is a union of effort between man and his Maker, the function of each must be clearly defined and fully recognized in order that the end sought may be accomplished.

It will readily be acceded

to God, the prerogative, the privilege, to formulate and enact the laws by which the church is to be governed, and to man must be given the power to define and execute those laws and rules, on to see that they are properly applied and enforced.

The function of the church may be exercised through (1) Hierarchy: pope, priest, and clergy, Catholicism; (2) Episcopacy: Bishop, priests and deacons, Episcopalian; (3) Democracy: Autonomy: "of the people, by the people, and for the people."

Other forms may be mentioned, but let this suffice.

The third system named is the form adopted by the the Dunkard Brethren church. It is the form adopted nationally by all republics in the world. No attempt is made here to show the superiority of any of these various systems of government. The aim is to show the workings of the democratic system and its harmony with Bible teaching and apostolic practice.

The church an organism, a body in which the component parts are necessary, and mutually dependent, in order that it may function

properly and fulfill its mission in the world as designed and intended by its divine Architect.

This divine institution, for it is divine, as originally set up, was composed of apostles, elders or bishops, ministers, teachers, evangelists, prophets deacons, and laity, all of which were necessary in their respective places as a component part of the institution.

Christ set the apostles in the church in official capacity. These functioned as elders also. But, it seems the apostolic office was not designed to be permanent, as the apostles themselves did not provide for its perpetuity. So when John, the last of their number passed away, the apostolic office, as a part of the institution ceased to be, and the elders or bishops, now become the head of the body as its leaders. These retain their authority as leaders at present, there being none of higher rank or power in the church than they. These elders function as leaders, or rulers, but not as tyrants, and should be counted "worthy of double honor," when they "rule well."

The other officials exer-

cise in their special callings as directed by the elders on the expressed will or wish of the laity—the church. On all important matters the eldership is not supposed to act arbitrarily, or independently, but in harmony and in cooperation with the wish and desire of the church, and only in extreme cases, and then through committees, may the mind of a local church be overruled.

Each local congregation is supposed to select from the eldership of the district one of their number to take the "oversight" of the local church. This elder is supposed to direct the affairs of the church and counsel and advise with the church in things spiritual, and be, himself, an example to the flock in all manner of holy living.

The special functions of the elders and ministers in common, is to preach the gospel and administer the ordinances according to the gospel and general usages of the church, and to cooperate with the brotherhood in all the activities of the church as outlined and authorized by district and general conference.

Deacons are the safety

valves of the church, whose special function is that of peacemaker, guardian of the poor of the church, extending church visit to learn the spiritual status of the membership preparatory to love-feast occasions and to serve tables at communion services, and to assist in ministerial duties when called upon to do so.

Church government is co-operative in its application to the affairs of the kingdom. God and the church working together, and the different auxiliaries of the church cooperating together, and is administered through local district and general conferences. When these are properly coordinated, and each functions in its proper sphere, the end sought in government is accomplished—unity and uniformity prevails.

General conference is designed to unify us in faith and practice, and has original and appellate jurisdiction, and its decision is final on matters originating in its own body, and those sent up to it from districts and churches, or individuals by petition.

District conferences have original jurisdiction in mat-

ters affecting the district and appellate jurisdiction on those sent up to it by the churches composing the district. Their decisions are final except on matters affecting the general brotherhood which must have the approval of general conference.

Local church conferences or councils have original jurisdiction on matters pertaining to its membership and those affecting the general brotherhood, and their decisions are final when in harmony with the general practice and usages of the brotherhood, and can be overruled only by committee from district or general conference.

The laity functions individually and collectively as integral parts of the brotherhood, being built together "as lively stones, upon the foundation of the apostles and prophets, Jesus Christ," a spiritual house, a home for God's spiritual children.

INTEGRITY

L. A. Shumake

There was a man in the land of Uz, whose name was

Job; and that man was perfect and upright, and one that feared God and eschewed evil. As Job was a servant of the Lord, so is he the type of God's people today. We notice that Job was a man blest with plenty of this world's goods, those who depended upon, or put their trust in God never want any good thing, and He bestows great wealth upon them according to their several ability. David said: "I was young and now am old and have never seen the righteous forsaken nor his seed begging bread." The secret of permanent prosperity and all happiness lies in our uprightness toward God.

I say, the failure of true character as the prevailing cause of the break down of homes, religion, and even national integrity, now threatens disgrace to us as a Christian nation.

Integrity is the foundation of all that is high in character among mankind; other qualities may add to its splendor, but if this essential requisite be wanting all their luster fades. Our integrity is never worth so much to us as when we have lost everything to keep

it. Solomon said: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

Jesus says, "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciples."

Even the world is always asking for men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core; men who will condemn wrong in friend or foe, in themselves as well as others. Part with anything rather than your integrity and conscious rectitude; flee from injustice as you would from a vipers fangs; avoid a lie as you would the gates of hell. Some there are who are calloused as to this. Some there are who, in stooping to mercantile dishonor and baseness—in driving a shrewd bargain, call it cleverness. Things are often called by their wrong names; evil is called good, and good evil, darkness is put for light, and light for darkness. Woe unto them, saith the Word. Strength of character was the secret of Job's victory over his enemies, the ability to hold fast to God in the day

of adversity put him on the pages of history as one that feareth God and escheweth evil, and still holds fast his integrity.

Imagine if you can, the sore affliction at the hands of satan, his wealth, his children gone, and in his physical suffering the words as if to try his spirit, curse God, and die. His answer, the proof of a victorious life, was, "what? shall we receive good at the hand of God, and shall we not receive evil?"

We find these characteristics exemplified in the life of our Savior as patience, and dependence upon the will of God, and his only answer to his persecutors was, "Father forgive them for they know not what they do." We should not murmur nor charge God foolishly. "For all that will live Godly in Christ Jesus shall suffer persecution."

Moreover, we find Job confident of his reward when he said, I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God; O! that we would at-

tain that degree of confidence in God through faith that He is leading the way.

Isaiah lamented the fact that "Israel doth not know, doth not consider they have forsaken the Lord, they have provoked the Holy One to anger, thy are gone backward. They had lost their spiritual and national integrity, hence they came into disfavor with God and their country over thrown by strangers.

The coming of Jesus and the establishing of the new covenant for the preservation of a remnant of God's people is the only hope for the world, to save from the day of vengeance, and the wrath of God which cometh upon the children of disobedience.

Jesus was saddened in the failure of his people to accept his plan for the restoration of their spiritual and national integrity, when he said, "O Jerusaleem, Jerusaleem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

The great question, one thing needful, are you rooted and grounded in the love

of God through Jesus Christ, that yuo can say, though an host should encamp against me, my heart shall not fear; though wars should rise against me, in this shall I be confident."

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Who shall separate us from the love of Christ? Shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Do the cares of life weigh upon you? Do you feel yourself slipping? Do you feel there is something lacking in your life? In the face of the trials and discouragements of these perilous days, dost thou still retain thine integrity?

Louisa, Va.

WRITE

Ralph K. Frantz

Feeling our weakness, nevertheless it is our desire to stir up some of our more

able writers, young or old, and especially the young. Brethren and sisters, we are fast entering into a time that men have long watched for; a time when the faith of true Christians shall be severely tried. Let us write encouragement for one-another and send it to the Monitor where many can see and read.

Write while the mails are still unmolested, for soon they may be tampered with. In Rom. 15:4 we read, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Now these things were written for our learning and I believe it is needful that we help one-another with admonition and encouragement. We read in Phil. 2:3, "Let each esteem other better than themselves." And (Heb. 13:1) "Let brotherly love continue." It says let this love continue perhaps meaning it will continue if there are no obstructions; therefore it is time we examine ourselves and remove the stumbling blocks and much better, work for an increase in brotherly love. It

is rather cold in this part of the country just now and it reminds one of the coldness that is creeping into the churches of our land.

Brethren and sisters, let us draw nigh to God and He will draw nigh to us. We are well into another year, what has each one done to better their spiritual self? We know not what this year is bringing but let us serve Him in fear and trembling. Some of us may have to endure severe persecutions and are we prepared?

Brethren, sisters and kind friends, it is not safe to dwell upon this earth without being prepared to meet thy God, especially in these perilous times. Let us work for the night is coming when no man can work. I plead with you, let us encourage one-another. Let us pray as we have never prayed before for the steadfastness of each other and the church. Let us compare what we read with the Bible. If there is anything herein written that should not be, I pray you tell me of it.

Write, and help others in all ways you can and your joy and happiness shall be full. I know many are better writers than this

weak servant. We desire an interest in your prayers that we may endure.

Peru, Ind.

THE BAPTIST AND PRESBYTERIAN

In one of the villages of Kentucky a Baptist minister and a young Presbyterian clergyman preached in the same house, "night about," both preachers being present at each meeting. One evening the Presbyterian after a discourse on infant baptism, proceeded to baptize several babies. The little candidates made a great outcry, which of course was noticed by the Baptist man.

Next day a number of converts of the latter were to be immersed in the river nearby. At the appointed hour, a large concourse gathered on the banks, the Presbyterian being of the number, and standing close to the water's edge. After the candidates had been immersed, the Baptist took hold of his Presbyterian colleague and said, "Now sir, I will immerse you." The latter amazed, demurred. "Come along, I am in a

hurry," replied the damp divine, and dragged him into the water. Alarmed and indignant, the young Calvinist declared at the top of his voice that he did not believe in immersion, was opposed to it, and would not submit to it.

The audience was much excited by the scene. The Baptist released his hold, and said, "Young man, I will not immerse you today, but if I ever see you baptizing little ones against their own will, and in spite of their cries and kicks, as I saw you do last night, I will dip you in the water, as sure as there is a God in Israel!"

Selected by Henry Kegerris, Rummerfield, Pa., from "The Brethren at Work," Vol. 1, No. 1, Sept. 14: 1876.

THE PRODIGAL SON

Ivene Diehl

In Luke 15:11-32, we have the parable of the prodigal son recorded. It is too long, I will not write it, as I am sure all Bible readers know the story.

First we want to make a few comparisons, the certain

man or father, is God. The home, is the church. The two sons, are members in the church. The far country is the world.

These two sons were enjoying the blessings of the church alike. The younger son got discouraged, he was not satisfied with the church any more. He was tired of the simple life, his desire was to go out into the world. Satan was inviting him and saying what pleasures there were in the world.

He comes to his father and asks for his portion of goods. God is a loving Father and gives us our free will choice, serve Him or Satan. Yet it grieves our heavenly Father when we turn to Satan who has nothing to give that is lasting. This young man turns from the church and wonders out into the world seeking pleasures at all sorts of amusement. And oh, what joy he finds, or that his mind at first while all is going well.

As time goes on troubles and sorrows turn up in life, and these that were once joys are not satisfying any longer, things grow worse and worse. The famine has come. His soul

is starving for the lack of food. He goes here and there, but all are husks, no food for the dying soul that is crying with hunger.

At last he comes to himself, he thinks of home, all is pleasant and plenty of food. There is plenty of wholesome food coming from behind the sacred desk, all have plenty and to spare, and I am here dying with hunger. He decides, I will go home to Father and say, "Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." O, that all those who have strayed away could make this decision and return.

He made the decision and started at once. He need not go the whole way alone, for while yet a great way off his father saw him, and came and embraced him, and oh, the joy. Jesus is watching and when He sees one returning He will strengthen them. And there is more joy in heaven over one sinner that repenteth, than the ninety and nine just persons, which need no repentance. It gives us much joy when we see those

who stray away come back to the church, where they can again enjoy the fellowship with Christ.

This father was overflowing with joy, and at once began to make merry. For his son that was dead, and is alive; was lost, and is found. Then the older son comes in and hears the music and dancing, and asks what it is about. But the sad part is, he is not glad to see his brother return. Have we ever seen this in the church? When a prodigal returns, that there are some that do not seem pleased and are ready and watching where they may find fault with the one that returns.

This younger son has made his mistakes, he has sinned and come short of his duty. He sees his mistakes and repents and asks forgiveness, he is sorry for what he has done. The older son has labored in the church all his life, yet when his brother returns he is jealous because the rest are rejoicing. He says, he has wasted his life in all sorts of evils—that is true, but we must forgive. Jesus says, "But if ye forgive not men their trespasses, neither will your Father forgive your

trespasses."

We must forget their past life and look forward to the future, and help them along that they may live true to Jesus. We all make our mistakes, no one is perfect, but by each one helping each other we can live on towards perfection.

New Lebanon, Ohio.

TWENTY RULES FOR CHURCH KILLING

1. Don't come.
2. If you do come, come late.
3. Don't bring anyone else along.
4. Make lots of noise.
5. Come bound to find fault.
6. Don't sing.
7. Visit other churches half the time.
8. Don't take your denominational papers.
9. Let the pastor do all the work.
10. Try to run the church.
11. Don't imagine the front seats were made for you; sit back.
12. Don't ever pray for the church.
13. Don't encourage the

preacher; tell his faults to outsiders.

14. If any one says anything that is helpful to you, don't mention it to anyone.

15. If strangers come in don't find them a seat.

16. Don't give them a book.

17. Don't ask them back.

18. Never speak of your services to anyone.

19. If you see everything is going harmoniously do something to engender strife.

20. Don't believe in missions.

Selected, Sarah E. Yontz.

THE WAY TO HEAVEN

Hayes Reed

Our Saviour teaches us that the way to heaven is narrow, it is exceedingly narrow. And few there be that find it. It is called a "highway," by the Old Testament prophet. The road to heaven is the King's highway, established by his authority. And for the use of the people. It is a "plain way," although many think the contrary. Way-faring men, though fools, shall not err therein. (Isa. 35:8.)

This way was made possible by the coming of our Saviour into the world and by His teaching of the word of God, and death on the cross. Our Savior, while here on earth set up His church.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18.) My intention is to point out some of the things that we must do in order to get into Christ's church.

First we must have faith. By faith are ye saved. (Mark 16:16; Heb. 11:6.) Repentance. We find John the Baptist in the wilderness preaching repentance. In those days came John the Baptist preaching in the wilderness of Judea, and saying, repent ye: for the kingdom of heaven is at hand. In Acts 2:37-38, "Now when they heard this they were pricked in their heart and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent and be baptized everyone of you in the name of Jesus Christ for the remission of

sins and ye shall receive the gift of the Holy Spirit."

Baptism. Baptism is for those who believe. (Heb. 11:6). Those who repent, (Acts 2:37-38.) Those who confess, (Matt. 10:32). And who gladly receive the word, (Acts 2:41). Form—trine immersion, (Mark 1:5, 9, 10; John 2:23; Acts 8:38-39).

The new birth changes our relation, our desires and affections, (Cor. 5:17, Col. 3:1-2). These steps put us into Christ's church if we follow the other ordinances and commandments. Feet washing and the Lord's supper. In the 13th chapter of John we find the ordinance of feet washing and Lord's supper. "He riseth from supper and laid aside his garments and girded himself, after that he poureth water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." (John 13:4-5.) So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have wash-

your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. (John 13:12-15.)

Communion. "For I have received of the Lord which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, He brake it, and said, take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had supped saying, this cup is the New Testament in my blood. This do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup ye do shew the Lord's death until He comes. (I Cor. 11:23-26.)

Prayer Veiling. The Dunkard church believes that every woman that prayeth and prophesieth shall have her head covered or veiled; by which she is recognized as being at her place and in a position to pray unto God. (I Cor. 11:1-13.)

Holy kiss is commanded five times in the epistles

(Rom. 16:16, I Thess. 5:26, II Cor. 13:12, I Cor. 16:20, I Peter 5:14).

The Anointing. We anoint our sick with oil because it is commanded. Anointing is for the healing of the body and forgiveness of sins, (James 5:14, Matt. 10:8). Non-conformity to the world. In dress (I Pet. 3:3-4; I Tim. 2:9-10). In our living and conduct. We should be a separate people, not indulging or taking any part in the worldly amusements, or anything that would be wrong in the sight of God. A recognized difference. (Matt. 5:14-16, II Cor. 3:2.) The Dunkard church has adopted a uniform for their members to wear and I think we all should wear this uniform. Some of the worldly people may laugh at us, but that ought to make us rejoice. The soldier has his uniform, and the policeman has his uniform and I think the church should have a uniform for their members.

Non-Swearing. Jesus said, Swear not at all, but let your communication be yea, yea; nay, nay. (Matt. 5:33-37; James 5:12.)

Non-Lawing. Our Saviour has given us a method by

which to correct offences,
(Matt. 18:5-7; I Cor. 6:1-6).

I have tried to point out some of the things that we must do to be on that narrow way. We must obey all of the commandments of the Lord, renounce Satan and all of his sinful ways to become a child of God. And who is he that will harm you if ye be followers of that which is good. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. (John 14:21.)

Roanoke, Va.

R. R. 4, Box 268A.

FLOWERS IN LIFE'S PATHWAY

It has become quite a common practice to have a display of flowers at funerals as a manifestation of respect to the departed. This, like many other customs, is being carried to extremes. That the departed is worthy of this token of respect, may be true enough, but how much better to prove our token by deeds of kindness and respect during the life of

our friend.

Deeds of kindness and true friendship manifest in our every day life are flowers in life's pathway, worth a thousand times more than all the flowers we can display after our friends are gone. We have sometimes observe that some people who seem not to be as friendly with each other during life would make the greatest display over their departed friends.

About forty years ago I worked with a man who had lived a number of years, and had a large acquaintance in a certain Iowa town. He said he had observed that the families who had the most unfriendly association among themselves during life, made the greatest floral displays over the departed members of the family. He used to say that if they wanted to manifest their respect and friendship to him, he wanted his flowers while he was living. Some people do not merit floral displays even after they have departed this life, as in the case of that noted brewer who died in St. Louis a few years ago when car loads of flowers were shipped to his funeral. It would have been

better had they had a display of the innocent widows and orphans of the husbands and father who had filled drunkards' graves by the use of his deadly poison which "biteth like a serpent and stingeth like an adder."

When I pass out of this life I wish for a simple funeral service without display or eulogy. My neighbors and friends know the life I have lived among them. Leave me in the hands of the Lord whom I have tried to serve for more than a half century. When my life's work is done I wish to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." The "crown of righteousness" is far better than all the flowers and eulogies any one on earth can bestow.

—Selected.

THE WEB

"Will you walk into my parlor?"

Said the spider to the fly;

'Tis the prettiest little parlor

That every you did spy."

"No, no, you mean to harm me," and the fly soars away. The spider lies still in the center of the web.

Presently the silly fly is back again. "It is pretty in there, and that old spider is dead or fast asleep, so I'll just step inside the door and get one sip of nectar from those gleaming threads."

A shriek of alarm, for no sooner does her feet touch the sill, than the spider darts forth and clutches her fast. "Let me go! let me go—" wildly cries she, vainly essaying to get free as the foe swiftly binds cord after cord about her.

"No one that enters here ever goes out again," hisses he.

All around her, far as eye can see, are other flies ensnared as is she. Many are dead, some are expiring; others are making desperate but futile attempts to escape. And strange to say, the frantic strugglings of these newly-caught flies only serve to tighten their bonds, till at last they can not move hand nor foot, and helpless captives they lay at the mercy of the enemy.

"Oh, why did I venture near this awful trap? If only I could get back! but too late now! too late now!" laments the fly.

Precious unsaved soul, the devil has a gaily-painted

web spread too, and he lieth in wait for those who pass by. Many are the allurements to entice unwary ones. "I have many things to show when you are there. Lift the latchstring and walk right in." The dance and the card party are two of the "feelers" thrown out to draw in unsuspecting victims. Another is the "movies." Sunday excursions and baseball, tricky business deals, "joy rides"—hundreds of tinsel inducements glittering before the eye at every turn. How smooth and attractive is paved the pathway to this web. Crows gather from all directions. "Come on, let's have a good time; 'eat, drink and be merry,'" and laughing ones trip lightly into it. Once entangled within its meshes, the poor human is carried captive by the devil at his will.

A sting comes. The young girl starts back in affright. Dick, her lover, has told a lie, he whom she had implicitly trusted.

In one of the threads is a youthful lad drawn therein by the social glass. Ugh! such a dirty, disagreeable feeling. What has come over him? Where are those

sparkling hues of the wine? Ah, my son, "at the last it biteth like a serpent."

The moral man swept in by the "feeler" of self-righteousness, smites his troubled breast and longs for peace.

"Sin is sweet to the taste; what evil have I done? says the adultress as she wipes her lips; but now, life almost gone she screams, "What will ease this gnawing within?" Apples of Sodom have turned to bitterness.

Backsliders, those who once knew Jesus, lift tear-stained faces in mute appeal.

The man of fortune, his money all squandered, and those merciless fangs sinking into his vitals, moans in despair, "The wages of sin is death." All classes of lost humanity have got into this web. Sighs, wails of misery, piteous calls for help rend the air. "O wretched man that I am! Who will deliver " "Is there any that can save?" cry these sufferers again and again.

Hear, all ye that are in the web of sin, for glad tidings I bring. There is One who can succor. "He

came to preach deliverance to the captives . . . to set at liberty them that are bound." Yes, He can snap the cords asunder, He can break the fearful hold. Look up, dear sin sick soul. Behold the Lord Jesus; He is the One. What love in His face! See those extended arms. He waits for your "S. O. S." signal. Will you call unto Him, and with the deepest heart-cry of your being? Oh, quickly He will fly to your aid, burst your fetters in a twinkling, cover you with his precious blood, and fold you close to His great bosom of infinite love.

Then will come true happiness, and there will begin the joys that never cease, for 'tis "from grace to grace and glory to glory" in the heavenward way. Praises be unto Thee, O Jesus, "who art strong to save and mighty to deliver."—Tract, Sel. by a Sister.

THE HIDDEN GOSPEL

But if our gospel be hid, it is hid to them that are lost. (I Cor. 4:3.)

Only eternity will reveal the damaging effects caused by living a careless Christian

(?) life. There is, for instance the argument many Christians will give you about worldly pleasures and pastimes. They think and say there is nothing harmful about certain games, so long as they don't act like the world. They want to leave the impression that it does not harm them, but what about the influence they leave with others.

Many years ago a certain man traveled around the country, selling religious books. He talked and acted like a Christian. He finally persuaded a very worldly and godless man to buy one of his books.

Being of a hospitable nature this man invited the traveler to supper. He stayed for supper and afterwards they invited him to a game of cards, which he helped to play.

No one can imagine the evil effect this left. The worldly man died an infidel. Whenever anything was said about Christ or the Bible or the world to come, he would hold forth the above incident saying, there couldn't be anything in it, or else this man would not have helped play a game of cards after talking the way

hed did.

Further on in the chapter, verse 4, tells us why he could not be persuaded to believe on Christ after seeing such conduct.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

A Christian would have been able to discern the counterfeit from the real thing, but since it happened to a man who was a sinner and had not received light it was a sad incident.

Since the Christian's life an actions is the only Bible the world reads, what manner of person ought we to be indeed.

We cannot be too careful about what we say or do, since they usually say, "if it is alright for a Christian to do, it is alright for me to do."

But alas, what a difference between following a possessing Christian and a professing Christian.

A good archer is not known by his arrows, but by his aim.—Proverb.

NEWS ITEMS

PLEASANT RIDGE

We, the Pleasant Ridge congregation, met in quarterly council February 3, 1940. Bro. D. W. Hostetler opened the meeting by reading Rom. 8, then led in prayer, after which Bro. Abe Miller moderated the meeting. All business that came before the meeting was disposed of in a peaceful way. We elected delegates to district meeting, also decided to hold our love-feast June 15th and 16th, to which a very cordial invitation is extended to all.

Our Elder, Bro. D. P. Koch, gave us some fine admonitions on how to have a closer walk with God, and how to be a true Christian. Then he led in closing prayer.

May we all live closer to our baptismal vow.

H. A. Throne,
Pioneer, Ohio.

OBITUARY

HETTIE PRICE BOLENDER

Daughter of Enoch and Mary Price, was born in Stark county, Ohio, November 22, 1858, and departed this life January 18, 1940, at the age of 81 years, 1 month and 26 days.

She was united in marriage to

Milton Bolender February 2, 1877.
To this union was born eight children of whom one died in infancy.

She is survived by Mrs. Fred Brumbaugh, Akron, Ohio; Mrs. Geo. Eshleman, Hartville, Ohio; Mrs. Clarence Keiner, Suffield, Ohio; Mrs. Leo Moon, Mogadore, Ohio; Herman and Roy Bohlender of the home, and Russell of Akron; also three half-brothers; 12 grandchildren and seven great grandchildren.

Sister Bohlender spent some over sixty years in the church and was a member of the Orion Dunkard Brethren church at the time of her death. Most of her life was spent in Portage county, Ohio.

Funeral services were conducted in the Orion Dunkard Brethren church by Theodore Myers, assisted by Howard Surbey. Interment was in Nimishillan cemetery.

Clarence Surbey, Cor.

GIVE THEM THE FLOWERS NOW

Closed eyes can't see the white roses,
Cold hands can't hold them you know.

Breath that is stilled cannot gather
The odors that sweet from them blow.

Death with a peace beyond dreaming,

Its children of earth doth endow;
Life is the time we can help them,
So give them the flowers now!

Here are the struggles and strivings,
Here are the cares and the tears
Now is the time to be smooching

The frowns and furrows and fears.
What to closed eyes are kind sayings?

What to hushed heart is deep vow,

Naught can avail after parting,
So give them the flowers now!

Just a kind word or greeting;
Just a warm grasp or a smile—
These are the flowers that will lighten

The burdens for many a mile.
After the journey is over
What is the use of them
How can they carry them? who must be carried?

Oh, give them the flowers now!

Blooms from the happy heart's garden

Plucked in the spirit of love;
Blooms that are earthly reflections
Of flowers that blossom above
Words cannot tell what a measure
Of blessings such gifts will allow
To dwell in the lives of many
So give them the flowers now!

—Selected.

HOMEWARD BOUND

Are you then homeward bound,
To the pearly gates of heaven,
With dark storm clouds all around,
Art thou in anguish driven?

Where rocks and treacherous shoals
Endanger you all the way,
Did the faithful Saints of old
Give up in dark dismay?

With Jesus at the portal,
And beckoning you come on,
To the faithful and immortal,
Where all His saints are gone.

Row on, though waves roll high
And storm clouds fierce assail,
For Jesus is ever nigh,
Though contrary winds prevail.

Are you then homeward bound,
Take Jesus as your guide;
There's no peace the world around,
But look at His bleeding side.

Are you then homeward bound, ,
 See those nail pierced hands,
 Will you then in Him be found,
 Suffer with the faithful bands.

Are you then homeward bound,
 Behold those weary feet,
 And brave in Him be found
 Though Satan would defeat.

Are you then homeward bound,
 Meet trials as they come,
 On Christ the rock be found
 In that eternal home.

—A. B. Van Dyke.

ADULT SUNDAY SCHOOL LESSONS

Jan. 7—James 1:1-27.
 Jan. 14—James 2:1-26.
 Jan. 21—James 3:1-18.
 Jan. 28—James 4:1-17.
 Feb. 4—James 5:1-20.
 Feb. 11—I Peter 1:1-25.
 Feb. 18—I Peter 2:1-25.
 Feb. 25—I Peter 3:1-22.
 Mar. 3—I Peter 4:1-19.
 Mar. 10—I Peter 5:1-14.
 Mar. 17—II Peter 1:1-21.
 Mar. 24—II Peter 2:1-22.
 Mar. 31—II Peter 3:1-18.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—God Created All Things.
 Gen. 1:1-31.
 Jan. 14—The Garden of Eden. Gen.
 2:8-17.
 Jan. 21—Adam and Eve Sin. Gen.
 3:1-15.
 Jan. 28—Cain Kills His Brother.
 Gen. 4:1-15.
 Feb. 4—Noah and the Ark. Gen.
 6:9-22.
 Feb. 11—Wicked People Destroyed

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by the Flood. Gen. 7:11-24.
 Feb. 18—Abram Called to Leave His
 Home. Gen. 12:1-9.
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 Mar. 3—Abraham Entertains
 Angels. Gen. 18:1-8.
 Mar. 10—Abraham Prays for Sodom.
 Gen. 18:17-33.
 Mar. 17—How Ishmael Was Saved
 in the Wilderness. Gen.
 21:9-20.
 Mar. 24—Abraham Offers Isaac.
 Gen. 22:1-19.
 Mar. 31—Review—Characters of
 the Quarter.

BIBLE MONITOR

Vol. XVIII

March 15, 1940

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FAITH WITH WORKS

It is evident even to a casual observer that we are living in a day when there is too much religion that is not being lived; too much profession that is not being practiced; too many faiths that are dead. It would seem reasonable to an intelligent person any religion worth having is worth living; any profession worth making is worth practicing; any faith worth embracing is worth demonstrating. Too much of the so-called Christianity of our day is simply a matter of having the name on some church record as a member. Any one with a rudimentary knowledge of the scriptures would know that it takes more than that to be a Christian. If the religion that we have is dead, we are doubly dead. "If therefore the light

that is in thee be darkness, how great is that darkness."

What we need in our day is "faith with works;" the right kind of faith backed up by a living demonstration of soberness, righteousness and godliness in all the walks of life. This is the kind of a life that proves there is a reality to the religion of Jesus Christ. To live a life of worldliness and sin under a cloak of church membership is but a mockery and will but result in shame and condemnation. "He that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the

Spirit of grace." (Heb. 10: 28-29.)

It might be well for us to bring this right home to our own denomination. We are just now circulating a new edition of our Church Polity over the country. In this little booklet are set forth the principles, practices and doctrines for which the Dunkard Brethren church stands. We are sending this out with the understanding that this is our belief—our faith. This is our profession Before the world. By the right application of these principles, practices and doctrines we are endeavoring to preserve the unity of the faith and the identity of the church of the New Testament.

It is a splendid achievement to get together in such a concise and simply stated form our understanding of the scriptures, but now the question arises, what will it amount to? The answer to this question is dependent upon the activities of every member of the Dunkard Brethren church. Each one of us should seriously consider these questions: Are we living our religion? Are we practicing what we profess? Is there any life about

this faith that we have espoused? Does our conversation, daily life, business transactions, manner of dressing and deporting ourselves and activities in general, harmonize with what is set forth in this booklet which we hold out before the world? Are we living epistles known and read of all men?

If we fail to show by our works that our religion is a living reality, then the sending forth of this booklet will be of little consequence. True Christianity is a complete way of life separate from the evil things of this world; it was to this end that our Savior suffered and died on the cross.

James gives us some vital teaching no this matter which merits our consideration. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not

works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." (James 2: 14-26.) Doubtless each one of us can make improvements in this matter, to our own credit, to the credit of

the church and to the honor and glory of God. To this end may we strive to do so.

NOTICE

Through an error, we have lost the address of Florence Kipker, who should be getting the Monitor. Will some one please send it to us at once.

CORRECTION

Through a mistake the name of Elder Joseph A. Root, Waterford, Cal., was left out of the Ministerial list in February 1 Monitor. Also Harry Andrews should be listed as an elder. Please make these corrections on your list.

IN REMEMBRANCE

We have a letter from Elder John Sponsellor informing us that he is still confined to his home as a result of his sickness. It has now been over two years since he has enjoyed a church service. He would enjoy a visit or a letter from those of like precious faith. May we all remember all such at the throne of grace.

—Editor.

ANALYSIS OF THE BOOK OF REVELATIONS

B. E. Kesler

Many have been the attempts of earnest seekers after the truth to write an analysis of the book of revelations. An effort of this kind has often entered

BIBLE MONITOR

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L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

the mind of the writer, but not until recently has he been moved by the Spirit to attempt an exposition of this wonderful book, beclouded, not so much by mystery as by the symbols used to convey the truths contained therein.

Seven scenes or visions seem to have been presented to John on the isle of Patmos, each covering a period of time in which certain events were to transpire or take place.

Some of these were to "shortly come to pass," and some were to "come to pass hereafter." Scenes 2 to 5 cover the same period of time.

Scene 1 contains a message to each of the seven churches of Asia. Chapters 1 to 3 contain this message. Just why these seven were selected to the exclusion of all the other churches can only be a matter of speculation. Suffice it to say they were suitable examples through which God could convey to them and to all other churches for all time His approval or disapproval of conditions then existing or that may arise.

This book is mainly prophetic, and a blessing is pronounced upon all who read and keep the things contained therein. (Ch. 1:3.) And John was told to write what he saw in this first vision, which were "shortly to come to pass," and send it to the seven churches. (Ch. 1:11.) Then follows the message to each church as its need required.

These messages were addressed to the angel or elder of each church. They in turn were to deliver the message to the church or

churches over which they had charge; and this suggests the responsible position of the elder and his duty as overseer of the flock under his care.

Scene 2, is described in chapters 4 to 7. Here John was given a glimpse of heaven, and shown "What must come to pass hereafter. (Ch. 4:1.) A wonderful sight also, was opened to his eyes. A throne was set in heaven, and one (God) sat on the throne, "in appearance as a jasper and a sardine stone," and "a rainbow encircled the throne" in sight like an "emerald;" and 24 gold-crowned, white-robed elders were seated. (V. 2, 3, 4.) And seven lamps, Spirits of God," were before the throne. (V. 5.) And "a sea of glass" was before the throne." V. 6. And "round about the throne were four beasts full of eyes before and behind." (V. 6.) These four beasts "day and night, were saying holy, holy, holy, Lord God Almighty," while the "24 elders fell down before the throne and worshipped God who was seated on the throne." (V. 9, 10.) And God who was seated on the throne held a seven-sealed

book in his hand. (Ch. 5:1.) No one in heaven or on earth could open the book and look thereon. (V. 2, 3.) This caused John to weep until one of the elders told him "The Lion of the tribe of Judah had opened the book and loosened the seals thereof." (V. 5.) Just who those elders were or who that beast was, we are not told and it is useless to say. This seven-sealed book likewise is not for man to know, else it would be explained. It may appropriately mean the New Testament which was then in the making by what John and the other writers of it were giving to mankind, but this is only conjecture.

Next, a lamb as it had been slain stood in the midst of the throne and the beasts and the elders. This "lamb (Lion of Judah) had seven horns and seven eyes, the Spirit of God, sent into all the earth." (V. 6.) When the lamb took the book out of the hands of God the four beasts and the 24 elders fell down and worshipped the lamb singing a new song and offering the prayers of saints and said, "We shall reign on the earth." (V. 7 to 10.) The seven horns

symbolize the power of the lamb, the Christ. The seven eyes symbolize all seeing eyes of the lamb, throughout the earth.

Then follows an innumerable host of angles "worshipping the Lamb and Him that sat on the throne and the four beasts said, "Amen, and the 24 elders fell down and worshipped Him that liveth forever and ever." (V. 11-14.) The lamb now opens the seals of the book, and John saw under the altar the souls of martyrs who cried, "How long, O Lord, before our blood shall be avenged on our enemies?" They were told they should wait a little season until the others who should suffer martyrdom should be fulfilled. (V.9-11.) Now follow scene of the last days, heaven departing as a scroll rolled together, mountains and islands moving out of their places, the wicked calling for the rocks and mountains to fall on them and hide them from the wrath of a sin-avenging God and the wrath of the Lamb. (V. 12-15.)

Next follows the sealing of 144,000 Jews before the end comes, after which John had a view of an innumer-

able white-robed throng who had come out of great tribulation and whose robes had been washed white in the blood of the Lamb. This scene two gives us a view of the church age to the time of the end and the scenes that will then take place. The sun blackened the moon reddened, the stars falling, the earth quaking, the sea and waves raging, the mountains and islands moving out of their places, the wicked calling for rocks and mountains to fall on them and hide them from the judgment of God Almighty. Then shall the righteous shine forth in the kingdom of God, a great white-robed throng who shall worship, adore, and praise Him forever and ever, as eternity rolls on and on. "The wicked who will not repent and believe, and will never live up to the Master's command, shall be placed on the left as unworthy to be with the children of God, at the Savior's right hand." (Ch. 6:12-17; 7:1-17.)

Scene 3, is another view of the church age and its close with judgment. (Ch. 8:1 to 11:17.) This scene opens with "silence in heaven for half an hour." This gave

John time to meditate on what he had just seen as portrayed in scene two. That this scene covers the church age is evidenced by the offering of the "prayers of saints" with the incense (Ch. 8:3), on the golden altar. In this period, "men will seek death and not find it." (V. 6.) This will take place during the "great tribulation," near the end of time. (Ch. 9:6.)

No attempt is made to interpret the seven trumpets, for we do not know. Nor the locusts of Ch. 9:1-12. See V. 5, 150 years, V. 10, 150 years.

Another mighty angel comes upon the scene declaring "time shall be no longer." (Ch. 10:6.) The "mystery of God will be finished," in this period. This means the end of time, or the end of this age. (V. 7.) An angel with a little book now appears on the scene. John is told to "eat it up." He did so, (V. 10.) This no doubt, represented God's word, the Bible which John and other Christians are to eat up or use during this church age. (Ch. 11:1-2.)

Now John is told to measure the city, Jerusalem. Then we are introduced to

God's two witnesses, (Ch. 11:3). Who are they? The Bible does not tell us, and your guess is as good as mine. So we leave it at that. They were to prophesy 42 months, 1260 prophetic years. The beast from the bottomless pit overcomes them, are slain and their dead bodies shall lie in the street of the city three and one-half days, or three and one-half prophetic years. Then the spirit of life enters them and they revive and ascend to heaven. This three and one-half years closes this age. The two witnesses may mean God's word and His Spirit, which during this period of great tribulation, the word and the Spirit will be trodden under foot to such extent they will be lifeless so far as the world will be concerned. And this being the end of the age, they will ascend to heaven whence they came. The judgment now sits, the end is come. And the 24 elders fall down and worship God. A grand electrical display is now put on of lightnings, thunders, voices, and an earth quake. All of which has been foretold. (Ch. 11:7 to 19; 6:12 to 17; Luke 23:30.)

The millennial reign now sets in. "The kingdoms of this world will now become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." (Ch. 11:15; 20:1-5.)

Scene 4, is described in chapters 12 to 14, and portrays (as the writer views it) the rise, power, persecutions and bloodshed of Roman Catholicism. Another view of the church age in which time Christ is born, lived, and died. And to escape the fearful persecution of Romanism, the church flees into the wilderness, scattered or driven to the caves and dens of the mountains to escape the fury of Roman persecution during the dark ages of the "Inquisition, in which millions of Christians were put to death, some times in the most cruel manner the human mind could conceive, beheading, torturing, burning at the stake, etc. Those martyrs overcame the devil who was cast out of heaven unto the earth and became the agent of Romanism, by the blood of the Lamb and their testimony. (Ch. 12:1-13.)

The church is pursued by Satan through Romanism to

whom Satan gives his power, but "The earth helped the church," by the rise of public sentiment and resentment by which the Roman Pontiff was shorn of his power and tolerance became the rule. (Ch. 12:14-17.)

Next John is given a vision of the rise of Romanism and his reign of terror in his mad craze to exterminate the Christian church, but by the rise of popular resentment he is shorn of his power by a deadly wound inflicted by an enraged popular opinion among the people of the world. (Ch. 13:1-3.) But this deadly wound was healed, and in course of time he regained his power and dominance, persecutions are again waged against the true followers of Christ. This is yet to come. This persecution will take place before this church age closes. Some earthly monarch is yet to arise who will give his power to Romanism and cause all the world to worship Romanism and receive his mark granting them liberty to buy and sell, (Ch. 13:11-18.) This, no doubt, will be some religious power that will lend its aid to help Romanism to regain power and prestige. Under

the reign of these united forces, Christianity will again be put to the test. Religion is not necessarily Christianity.

Now John is given a view of a great host of the redeemed who are singing a new song and praising God. This number included the 144,000 who were sealed of the twelve tribes. (Ch. 14:1-5), and Ch. 7:4-8). This is followed by an angel with the everlasting gospel to preach to all the world warning them of the awful fate of those who worship the beast, Romanism, and his image. (Ch. 14:6-12. "This gospel must first be preached in all the world for a witness among all nations." This has not yet been done.

Next, John is given a view of the ead, the reaping of the earth. This scene will be acted out during and at the close of the church age, when Romanism will fall to rise no more. Christ now comes to take His people unto himself. (I Thess. 4:17.)

Scene 5, under the type of Babylon, the fall of Romanism (Ch. 15-18) is predicted which will be near the close of the church age. Here

John is given a vision of those who overcome in this period of fearful persecution before the fall of Romanism. (Ch. 18:1-5.) God's wrath is demonstrated through the seven last plagues. (Ch. 15:7.) This period culminates in the battle of Armageddon just before the end of the church age. (Ch. 16:16.) And a grand electrical display will take place as at the close of each of the former scenes, (V. 17 to 21.)

Chapters 17 and 18 describe the awful scene at the close of this period at the end of the church age. But as usual God warns the people to come out of Babylon, Rome, that they receive not of her plagues. (Ch. 18:4.) The fearful judgment on Rome is depicted in chapter 18:21-24. This terrible time will be just before the end or close of the church age.

That this city means Rome, is made clear by the fact she was seated on seven mountains. Rome is so situated, (Ch. 17:9), old Babylon was not so situated. And by chapter 18:20, Old Babylon in Ur of the Chaldees never persecuted the prophets and apostles," nor "murdered the saints," the

people of God.

Scene 6, shows the marriage of the Lamb, Christ and the church, and a wonderful praise service in heaven. (Ch. 19:1-19.) A great war is waged, and the beast and the false prophet are taken and cast alive into the lake burning with fire and brimstone, and their armies were slain. All corporeal life ceased to be. The earth and all the works thereof are burned up in the great conflagration by which the earth is to be renovated and fitted for the millennial reign of Christ on this renovated earth. (Ch. 19:20-21.) The devil is now bound and John is given a view of a great host who had come out of great tribulation, and will now reign with Christ 1,000 years. (Ch. 20:1-3.) Now follows the final conflict in which satan will be defeated and cast into the bottomless pit where the beast and the false prophet are. The judgment now sits and the final destiny of all is fixed, for all eternity.

Scene 7, the last one now comes into view. This was the most wonderful sight eyes can behold. The new Jerusalem coming down to

earth as a bride adorned for her husband, a full description of it, with the tree of life, the water of life whereof we shall eat and drink, and never more hunger or thirst, no more sin, no more sickness, no more sorrow, no more death, no more good-byes. Praise God for the hope of eternal life.

Goshen, Ind.

**AN IDEAL 1940
(EXEMPLIFIER)**

Elmer B. Hoover

Since the new year has ushered in upon us we must be conscious of the fact that how we progress and conduct ourselves depends on how well we manifest clear thinking, clean living, and sound judgment.

It certainly requires thoughtful and careful consideration in order to live a Godly life. For this reason David hath said, "Teach us to number our days that we may apply our hearts to wisdom." (Psalm 90:12.) Solomon said, "With all thy getting, get understanding." "Get wisdom, get understanding, forget it not, neither decline from the words of thy mouth."

Clear thinking depends, largely, upon the proper care for our bodies which includes proper habits; clean living depends on repressing our inordinate appetites by keeping our passions subject to the law of reason and our reason illumined and controlled by the law of God; sound judgments depends upon our willingness to be led by the Holy Spirit, our willingness to really believe in ourselves before others will accept us as a guide. Sound judgments must be made in solving the many vital issues confronting the church of today.

Should 1940 find you doing your best you will be making a wise but worthy use of your time. Time is the greatest gift in life but oh, how little we appreciate it. Too many people allow time to find them like dead fish going down stream. They gradually tend to de-grade and degenerate rather than going upstream like live fish. Which way will 1940 find you adhering? If we desire to progress we must be alert and eager to do what our hands find to do.

Spiritual living does not go by leaps and bounds but,

on the contrary, it is attained by a constant and continual drinking from the Spiritual Fount Jesus spoke concerning. Spiritual drinking helps one to mold character in the right fashion. Perfect character is the muscle of the soul and it is made stronger by the direct adherence to the standards set up by Jesus.

Webster hath said, "If we work upon stone it will crumble; if we work upon marble, time will erace it; but if we work upon human minds, if we embue them with the just fear of God and love for fellowman, we have written upon these tablets something which will brighten in eternity." Job said, "Naked I came into this world and naked I go out; I brought nothing in therefore I can take nothing out." May we realize that our soul is the only thing which can brighten in eternity. May 1940 find you conscious, day by day, of the welfare of your soul.

The best that lieth within us is scarcely good enough in return for what Jesus did for us. He died that we might have life and that we might have it more abundantly. He asks for our rea-

sonable service in return, by presenting our bodies a living sacrifice, holy, and acceptable unto God. This is attained through a constant study of God's word to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Jesus by living that perfect life, completing the task of redemption, being obedient unto the Father even to the death on the cross, and by his resurrection became our Ideal Exemplifier. Man by patterning his life after the life of Jesus becomes an exemplifier for others. We as patterns must be very careful as to how we mold lives of today. In order to turn out an excellent piece of material it is necessary to keep the mold as free as possible from flaws. Flaws tend to mar an object the same as evil doings tend to mar character.

Realizing that Jesus was that only Ideal Exemplifier we can become a good exemplifier in 1940 if we embrace the following characteristics:

1. We must be a follower of the Golden Rule. (Matt. 7:12.) "Do unto others as

ye would have them do unto you."

2. Embrace that vow the Apostle Paul took in Rom. 8:38-39. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

3. Have the same mind in you as was also in Christ Jesus. (Phil. 2:5.)

4. Feed upon the word of God and grow by drinking of that Spiritual water. (John 4.)

5. Weigh yourself daily in the balances of God.

6. Picture yourself in God's mirror to see how God sees you. This is attained by checking our lives daily to see if they are consistent with the word of God.

7. Allow the word of God to have full sway. Heb. 4:12. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the

heart.

8. Realize that God has linked happiness with duty, health with toil, and spiritual power with willing service.

9. Present bodies a living sacrifice, holy, and acceptable unto God. (Romans 12:1.)

10. Meet the requirements of the Lord. He hath shewed thee, O man, what is good and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God.

11. Follow others as far as they follow Christ.

12. Be governed by the whole gospel of Christ and not by traditions and opinions of men.

13. Don't condemn something unless you have something better to recommend in its place.

14. Possess that forgiving spirit that Jesus had and manifested throughout life, even to the death on the cross.

15. Make worthy use of your time because "Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes.

No reward is offered, for they are gone forever."

This New Year says, "I wish there were some wonderful plan called the land of beginning again." Even though the past has been unsatisfactory, success may be ahead. Hope will lead us from despair unto the better and more desirable things in life and eventually to the home beyond. After all, it is only through painful effort, by grim energy and a resolute courage that we move on to the better things in life. It is for these better, more desirable and profitable things we are striving to attain in 1940.

In the final analysis we must conclude that this year will find us prospering in the right manner providing we definitely adhere to the foregoing characteristics of a 1940 exemplifier. We must pattern, mold and fashion our life after the life of the blessed Son of God, then we too, can become exemplifiers for others and departing leave behind us footprints that may aid some wayward soul in turning for the betterment of his soul.

Duncansville, Pa.

WHOSE ARE YOU?

Wm. Root

When the beloved Apostle Paul was on board the ship, bound for Italy, when the sea became boisterous, "And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." (Acts. 27:20.) The apostle then encourages his fellow passengers to be of good cheer, that not a man of all the company should be lost.

How did the apostle receive this knowledge? It was by prayer and fasting, by divine revelation. He had received a vision, "For there stood by me this night the angel of God, whose I am, and whom I serve." (Acts 27:23.)

In this text there are two great and outstanding thoughts. Namely, ownership and service. These two are so intimately related that we must know whose we are, before we can know what kind of service we are required to render.

We must know who our Master is. Now Paul knew who his Master was. He

knew whom he was serving, he was serving the Eternal God, the Eternal Christ and he was rendering his service to him.

Now the thought that we wish to impress upon our minds, my dear reader, is that men and women, boys and girls, who have reached the age of accountability, an age mature enough, to know right from wrong are serving a master. At such an age one must choose whom they will serve. We should know who our master is. Paul knew his. Until our master is known we do not understand our work.

"Ownership." Friend who is your master? Jesus said, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." (Luke 16:113.)

Well you may say, I am not serving any one, I have no master, I belong to myself, no one has any right to my service. But friend is that true? You may say I do as I please, I employ my brain and my heart to suit my liking, I have no end in

life but my own pleasure.

I seek my own ease, am concerned only about my own gain, no one has a right to control my time, my money or my conduct. You may say if I care nothing for God, or recognize that there is a God, that too, is my own business. If I turn my back upon the church, if I do not read the Bible or believe in it, if I do not learn to pray, if I do not keep the commandments, that are set forth in the Bible, if I do not live up to Bible standards it is my own lookout. Whose business is it? You may say in both temporal and spiritual matters I acknowledge no master but myself.

Friends, the master of such an one is Satan, and that one is living in spiritual blindness.

If this is your doctrine, the doctrine of personal ownership you are not wise, for no one in all this world is independent.

Only God alone is independent and does as he pleases, without consequences. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his

pasture." (Psa. 100:3.)

You and I are creatures and must have some relation to a Creator. For God the Creator made you and He made me, you and I are responsible to him.

"For in Him we live, and move, and have our being." (Acts. 17:28.) You and I may not obey him, but we cannot shake off his authority. If our owner is Christ, as Paul's was we are serving one who has all authority. (Matt. 28:18.)

"He taught as one having authority and not as the scribes." And besides all this my dear friends, did you ever realize how weak and dependent you really are?

If you had ever so many millions of dollars in this world and you were dying, at the end of your being here in this world, could you prolong your life for one single moment? No, you could not. Could you keep yourself out of a burning hell for just one instant?

No. Then listen, it is only "the fool that hath said in his heart that there is no God." Such an one foolishly leaves God out of his life.

Let us not forget the rich man of the Bible parable Jesus gave. "And he spake

a parable unto them, saying, "The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?"

"And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" (Luke 12: 16-21.)

Was this man independent, who was his master and in serving that master could he keep his soul out of hell? I tell you nay, he was serving Satan, was just sailing on, living a life of ease and lost his soul in hell.

You too, sinner, may just sail on and put off Christ, miss heaven and go to hell.

Some have missed heaven, we remember the rich man and Lazarus. Lazarus did not go to heaven, just because he was poor, but be-

cause he accepted God as his master, likewise the rich man did not go to hell, altogether because he was rich, but because he forgot God and left him out of his life, failed to recognize him as his master.

Reader, if you are serving Mammon as your master, do you know that you are a pitiable worm of the dust? Do you know you are dependant upon God for every breath you draw.

Let us notice another condition. "Whose are you?" Another may reply, I belong to the devil.

Well such an one would give an honest reply, at least, concerning their service. And such condition in the life of the individual is also possible, for perhaps most people, of the world are serving mammon and belong to the devil.

We remember Jesus said to the Jews of his day, "Ye are of your father the devil, and the lusts of your father ye will do." (Jno. 8:44.)

Paul said, "Know ye not, that to whom ye yield yourselves as servants to obey, his servants ye are to whom you obey?" So then reader, if you obey Satan, you are his, if his, you hate God and

are the enemy of righteousness. Perhaps the purpose of your life is to stand in the way of Christ's kingdom, and make the world worse, if possible, by your living in it. If you are Satan's you must receive the reward of your labor at his hands. Christ cannot recompense you for the devil's work.

"For he that soweth to his flesh shall of the flesh reap corruption." (Gal. 6:8.) And with what has Satan to pay you? Your reward will be a wrecked body, a blighted soul, remorse, unending agony, despair, darkness and death. Blinded sinner, my desire is to induce you to go to your Savior and beg him to help you throw off the degrading bondage of Satan, and become a servant of God.

"Whose are you?" If Christ is our Master we must perform the part of servants. "The servant is not greater than his Lord. (Matt. 28:20.)

One of the best examples we have of a servant of Christ is that of the Apostle Paul, the author of our text.

The wise man answers, I am God's, this was Paul's reply, and the only one a

rational creature should give.

Paul said again, "Ye are not your own, for ye are bought with a price." Christ purchased you and me, paying his precious blood, think of the price that was paid for your guilty soul and mine.

Yes, we are blood bought and the only master we should acknowledge is Christ, "He says to men, one is your Master even Christ."

Dear brethren and sisters, "His commandments are not grievous." (1 Jno 5:3.) His service is sweet and joyous, His reward is the bliss and glory of eternity; then let us be his and his alone forever.

We have only room in this article for the first division of our subject, "Ownership," we must leave the second division for some future time, that of "Service." For there stood by me this night the angel of God, whose I am, and whom I serve."

Great Bend, Kans.

WITNESSING FOR JESUS

Ethel Beck

"But ye shall receive power, after that the Holy

Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

We must have the power of the Holy Spirit in our lives before we can witness to the world. "The Spirit itself beareth witness with our spirit, that we are the children of God." The apostles were eye witnesses to the power of Jesus. We must experience the saving power of Jesus in our own lives and be endued with the Spirit's power, so we will have something to bear witness of. Then we will want others to know about it too. Do we so enjoy the Christian life that it will create in others a hunger to know Him too? The world looks at some Christian professors and think the Christian life must be a hard one to endure. They pity us. Let us show them that salvation is not something to endure, but its joys are many and lasting. We find joy and pleasure in His service.

After Jesus had cast the devil out of a man he wanted to stay with Jesus. "Howbeit Jesus suffered him not,

but saith unto him, go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel." (Mark 5:19.)

How obedient he was. Perhaps others would marvel too, that God still works in the heart to the converting of the soul, if we would tell what great things God does.

Can we not say with David, "The Lord hath done great things for us whereof we are glad?" Surely He has done much in giving His life that we might be saved. Then on top of this He is continually showering upon us many blessings each day. He supplies our every need, and satisfies every longing of our hearts. Jesus never fails. He does answer our prayers in His own time. Then why not joyfully tell what He has done and is doing for us?

Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." "Who-soever shall confess that

Jesus is the Son of God, God dwelleth in him, and he in God." (I John 4:15.) To confess Him shows an evidence of His indwelling.

Ministers are commanded to preach the word and bear witness in that way. That does not leave the rest of us

out. It is our duty also to teach the word and make it a part of our conversation. Through our personal contact and heart to heart talks we bear witness to His name. (Mal. 3:16.) We should always be prepared to answer those who ask us concerning our hope in Christ, "And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet. 3:13-15.)

Telling others of our convictions and our hopes, confirms them in our own lives and makes them seem even more real to us.

The world will know by the songs that we sing if we are a child of God or of the devil. If our songs give praise to God they will bear witness of the life within. When our feelings give expression in song, it shows what the desires of the heart are.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.)

"Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works." (Psa. 105:2.)

So far we have only mentioned in what ways we can bear testimony with our lips. Since some have failed to "practice what they preach, the world has somewhat lost confidence in what some Christian professors have to say. The thing that counts most and gives the most sure testimony of Christ's indwelling is a chaste, holy, and upright life. It speaks louder than words. When it bears up with our speech what a power we can be for good.

"Likewise ye wives, be in subjection to your own

husbands: that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Pet. 3: 1-4.) I think the word "conversation" in these verses mean conduct or life and not just the speech.

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." (Psa. 32:11.) Sometimes a righteous life will convict sinners of their ways when nothing else can.

The world is quick to notice if we do not live up to our profession. They can point out to us where we are not obeying the word, even though they make no profession themselves. They read the Bible through us. Let us be sure that our lives reflect the true light so they

can see clearly to find their way to Him. If there is any sin in us it will darken the path and cause them to stumble. We would not want to hinder the spiritual progress of anyone, would we? When we know that others are watching us so closely and there are some who pattern after us, it makes us watch our step very carefully.

Our appearance plays a very important part in witnessing for Jesus. But how sad if our life is not consistent with it. Plain clothes will not disgrace us, but we might disgrace them. Those who lay aside their bonnet, covering, plain apparel and plain coats lose many opportunities to bear witness. Often times agents who come to our door or strangers whom we meet, ask us the reason for wearing the little white cap. What an opportunity then to point them to Jesus and His word. We tell them it really means more than they think, for they admit it does. In some localities there is a demand for "white cap girls" for housework. One lady said, (while pointing to a sister's covering) "that means quality."

One of our sisters laid off her covering a few minutes while cleaning around some dirty places. At such a time the garbage man came and she had to speak to him. He is living in sin and considered a rough boy. When seeing her, he said, "Where is your cap? She told him the reason she had it off. He answered, "Do you think you ought to do that?" She resolved never to do it again. If that is what it means to the ungodly, what a good lesson for us to be more careful. The world around us (not to mention the church) is disappointed in us when we weaken or fail to always live up to our convictions. Even though the world thinks it is not necessary to do so and often try to get us to give it up, yet they will respect us for standing by our convictions in plain dressing. They would not want us to do different when they see it means a lot to us and is a part of our very lives.

Several years ago one of our elders in stressing the importance of asking the Spirit's direction, said we should seek His guidance when selecting dress materials. I have often

thought of that since. I am sure we would not buy the large figures if we asked the Spirit's guidance. We would get only harmonious and blending colors rather than bright clashing ones. Neither would we select thin hose of fashionable colors. One sister who had hose given to her said it was not the first pair she dyed.

Some time ago when in the city we asked a clerk for hose. She said, "You want a neutral shade, do you not?" I am quite sure she did not see what color we had on, she knew what would blend with our attire. She would have been surprised had we told her we wanted one of the bright or new shades. Are these clerks wiser in their judgment than we who profess to be a plain people?

The church teaches and the elders uphold that we comb our hair in a manner becoming to women professing godliness. They encourage us to part it in the middle or comb it straight back and to put it up on the back of our heads to fit in our covering. Are we wearing our hair in a way becoming to a covering? Or do we wear it in a low roll

like the world does? When we do so it looks like a covering does not belong on it. How does the Spirit direct? Have we asked His guidance in the matter? Is it more reasonable for a Christian to dress as the church directs, (which is according to the Bible), or as the world directs?

Is it not a beautiful sight to see a sister whose countenance radiates the love of Christ, whose hair is combed in a plain manner and adorned with a covering?"

We know by experience it is easier to be altogether plain than just part way. When we are part way plain there is a greater temptation to vary with the world and to be more like it. After one sister started to dress plain we asked her how she felt about it. She said it was not so hard to do. The hardest thing was to make up her mind and decide to do it. Is not that true with all of us? When we really determine to follow our convictions the battle is over. We just need to walk in and claim the victory. How hard it is to give up our own wills. But how sweet the peace when we purpose in our hearts to follow Jesus all the way.

Let us not do "thus" and "so" because someone else does. Let us first ask ourselves the question, is it pleasing to God for me to do this? It is to Him we must give an account of our lives and not to some one else.

We are so afraid of what the people will say about us if we look different. I know they say our dresses are too long. Of course the contrast is more noticeable since the style is to have such short dresses. They tell us too that a bonnet makes us look older. We just smile and thank God we are not living to please the people, but Jesus.

Notice what Paul says about pleasing Christ. "No man that warreth entangle himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." (II Tim. 2:4.) "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10.) He was referring to the preaching of the gospel, but it also applies in living a Christian life.

"If ye were of the world, the world would love his

own: But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19.)

Dear young people what kind of a witness are we to the world? Do we show to them we are happy to bear witness for our Savior? or do we wish the church did not ask us to wear a bonnet and plain clothing, or the brethren the plain suit. Do we complain because we think the church asks too much of us and the elders are too strict with us? They are interested in our souls and are trying to carry out God's will. Let us not think hard of the officials when they remind us of our duty and of what we have promised to do. Such an attitude is not pleasing to God. The following scriptures will bring out this thought.

"Remember them that have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." (Heb. 13:7.)

"Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for

God resisteth the proud and giveth grace to the humble." (I Pet. 5:5.)

"Submit yourselves therefore to God. Resist the devil and he will flee from you."

Just think how much grief and heartache we cause the elders and all who are concerned in our spiritual welfare, when we take our own way rather than their admonition. They need our prayers. Paul realized the need of prayer in his behalf.

Since these things in this article have been brought to our minds can we continue on in our present state, with a clear conscience toward God and man? "For if our heart condemn us, God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." (I Jno. 3:20-22.)

Let us all pray, especially for the young people, that we may have courage to stand true to our convictions, so we may never be ashamed of our own precious Savior. If we are ashamed of Him and His

words He will be ashamed of us when He cometh in the glory of His Father with the holy angels.

We want to be ready to meet Him when He comes. It gives us much courage to continue on when we learn of some of our dear brethren and sisters, who from time to time get a glimpse of the glory world before they pass on. When we know we are on the right track it gives us confidence to press on so that we too may enjoy such heavenly bliss. May we each one let Christ direct our lives until He comes to claim His own.

Dallas Center, Ia.

ADULT SUNDAY SCHOOL LESSONS

Apr. 7—I John 1:1-10.
Apr. 14—I John 2:1-29.
Apr. 21—I John 3:1-24.
Apr. 28—I John 4:1-21.
May 5—I John 5:1-21.
May 12—II John 1:1-13.
May 19—III John 1:1-14.
May 26—Jude 1:1-25.
June 2—Mark 1:1-20.
June 9—Mark 1:21-45.
June 16—Mark 2:1-28.
June 23—Mark 3:1-21.
June 30—Mark 3:22-35.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 7—Rebekah at the Well. Gen. 24:1-67.
Apr. 14—Esau and Jacob. Gen. 25:27-34.
Apr. 21—Jacob Gets His Father's Blessing. Gen. 27:1-29.

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Apr. 28—Jacob Leaves Home. Gen. 27:41, 28:5.
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May 12—Jacob and Esau Meet. Gen. 33:1-17.
May 19—Joseph and His Dream. Gen. 37:1-11.
May 26—Joseph Mistreated by His Brethren. Gen. 37:13-36.
June 2—What Joseph Did in Prison. Gen. 40:1-23.
June 9—Joseph Made Ruler of Egypt. Gen. 41:1-43.
June 16—Joseph's Brethren Remember Their Sin. Gen. 42:1-38.
June 23—Joseph's Love For His Brethren and Father. Gen. 45:1-28.
June 30—Review. Stories of the Quarter.

BIBLE MONITOR

Vol. XVIII

April 1, 1940

No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DEFENDING THE GOSPEL

With so many forces striving to discredit, weaken and destroy New Testament teachings it is important that Christian people at all times be prepared to defend the truth under all circumstances and conditions and at every opportunity. We need more energetic resistance against evil wherever it may be found and more boldness to speak the truth and testify to the authenticity of the scriptural teachings. We should continually bear in mind the fact that Christian people are witnessing for Christ; that we have been commissioned by him to the preaching of the gospel to the uttermost part of the earth that men might know the truth, accept it, and be set free from the demoralizing bonds of sin.

Jesus not only authorized his followers to carry his gospel to the world as a message of truth and salvation but he clearly stated that this word which he gave us was the word of the great God of the universe who changeth not. "Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, I speak these things." (John 8:28.) "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:49-50.) "Believest thou not that I am in the Father, and the

Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." (John 14:10, 24.) "Jesus answered them, and said, my doctrine is not mine, but his that sent me." (John 7:16.)

The fulfillment of prophecy, the audible voice from heaven, the miraculous powers and abilities of the Christ, the strange occurrences and miraculous events at the time of his death and resurrection, the regenerating influence of the scriptures upon believers and the ability for them to walk in newness of life, all of these and many more impregnable facts testify to the inspiration of the scriptures, the divinity of Christ, the efficacy of his shed blood and the power of God back of it all.

In view of these facts these doubtful disputations, scientific delusions, theological hallucination and modernistic soothsayings of the present day are but deceitful insinuations which

spring from the basest of error. These deceptive doctrines, which upon examination are found to be contrary to the word of God and which are calculated to tear down and destroy the church which is the pillar and ground of the truth, should stir the righteous indignation of Christian people that they would cry out against them and defend the gospel in its purity and simplicity. Isaiah tells us, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58:1.)

In our defense of the gospel we do not resort to force, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:4-5.) Nevertheless we are not helpless in our defence; we have a greater power, the power of the Spirit of God. Notice how the apostle Paul proceeded. "And my speech

and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." It was by the power of the Spirit of God that the early church leaders were able to successfully defend the gospel, and this must be our method. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." (I Thess. 1:5.) If we are commissioned by the Lord Jesus Christ, authorized by the God of heaven, and empowered by the Holy Ghost, we can go out in the power of the Spirit and preach the gospel with such convicting force that men cannot withstand it, otherwise we fail.

NOTICE

The time of our District Meeting of District No. 2 is drawing near so we use this means of reminding our readers of the date again. Last year a change was made so that this meeting will be on April 10th this

years. Our practice is that each congregation lift an offering to take care of the expenses incurred, so elders please remember this. Any funds in excess of expenses are turned over to district treasurer.

Make plans to attend and enjoy this service if possible.

—Editor.

HOW NOT TO WANT EVERYTHING

Ray S. Shank

If we turn to I Thess. 2, it is easy to see what answer Paul would give to the above, when we read this splendid paragraph in this love letter of the great apostle to the Christians at Thessalonica. Paul's glory and joy was in winning conquest for Christ. As he expanded the kingdom of Jesus among men, his heart was filled with rejoicing. The matter of fame or money, or personal comfort, or luxury, became a very insignificant affair. It was a question of advancing the glory of Christ whom he loved with all his soul, and winning lost men and women to know the joys of

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Howard Surbey, North Canton, Ohio, Associate Editor.

this new salvation in which he daily exulted. This great purpose had such a hold on Paul that it entirely freed him from any slavish anxiety concerning minor things. Paul got hungry like other men, he got cold and shivered like other men, he liked his freedom, and to be chained to his guard was not pleasant to him more than to others; but none of these things had power to discourage him or give him any real sorrow, since he

was able to bear witness for Christ and win souls to love his Lord in spite of dungeon and chain and hunger and cold.

The lesson, then, is very simple. To liberate yourself from a great many little wants you must have one supreme want which is so much greater than all the others that in its satisfaction you shall have your glory and your joy. If you think most about yourself and let your mind concentrate on your personal comfort, it is marvelous how your wants will multiply and what a host of ghost-like anxieties and cares will spring up to disturb your peace.

It is said that Spurgeon had once been in the country to preach and was traveling back to London. Suddenly he found that he had lost his railway ticket. A gentleman, the only other occupant of the compartment, noticing that he was fumbling about in his pocket said, "I hope you have not lost anything, sir." Spurgeon thanked him, and told him that it was his ticket that was missing, and that by a remarkable coincidence, he had neither watch nor

money with him, "But," he added, "I am not at all troubled, for I have been on my Master's business, and I am quite sure all will be well. I have had many interpositions of divine providence, in small matters as well as great ones." The gentleman seemed interested and said that no doubt it would be all right. When the ticket collector came to the compartment, Spurgeon's traveling companion said, "All right, William," whereupon the collector retired. After he had gone, Spurgeon said to the gentleman, "It is very strange that the collector did not ask for my ticket." "No," replied the man, "It is only another illustration of what you told me about the providence of God watching over you in little things; I am the general manager of this line. I knew you were all right and it has been a great pleasure to meet you under such happy circumstances.

If we are possessed by this supreme purpose to do the will of God, the circumstances which are around us will not be able to master us, but we shall influence our environment just as a bed of roses pervades the air

with its perfume. If we press forward, with our eyes on the supreme prize, we shall not mind the scratches of everyday difficulty more than the hunter does the thorns that tear his coat, or even make the blood come, as he pushes through the thicket after the game.

If we confine our thoughts and expectations of happiness to the narrow round of this world's doing, we shall soon come to the end of our tether, like a horse that is staked out in the pasture and the things we have will seem very small when compared to the things we want.

A young Swedish girl was very homesick. "You ought to be contented, and not fret for your old home, Ina," said her mistress, as she looked at the dim eyes of the girl. "You are earning good wages, your work is light, everyone is kind to you, and you have plenty of friends here."

"Yes'm," said the girl, "But it is not the place where I do be that makes me homesick, it is the place where I dont be."

And isn't that a good description of the source of our discontent always? A

supreme purpose to please God here and now, to do his will this present hour, a consciousness of his interested, smiling presence, will relieve us from the homesick longing and discontented hungering for the things we can not have at present. If we only knew how to fully appreciate the privileges we have every day in our fellowship with Christ, and in our opportunities to serve and praise God, most of the wants that fret us would cease to have any power to annoy.

Let us learn the lesson of liberty from small and petty slaveries through self-surrender to one lofty and glorious service.

Mechanicsburg, Pa.

CHOOSE YOU THIS DAY

D. K. Marks

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the

Lord. (Josh. 24:15.) This is a part of the last message that Joshua spake to the children of Israel. Let us take a brief look at the life of Joshua and what he chose to do. He was born in Egypt, he saw men and women worshipping idols in Egypt, when the call came from God through Moses for the Israelites to leave Egypt he obeyed. When they came to the border land of Canaan, Joshua was one of the 12 men chosen to spy out the land and bring back a report. When they returned, all said it was a beautiful land flowing with milk and honey and good fruit. Ten said they would be unable to conquer the land because the inhabitants were strong and large in stature, lived in walled cities in large numbers. Joshua and Caleb said, "We are able to conquer the land, the Lord is with us, fear not, rebel not against the Lord." Joshua chose to go forward, almost all the congregation wept that night and murmured, they were afraid their children would all be killed, they said one to another, let us go back to Egypt. Joshua chose to stand with the minority when the majority

was ready to stone them, but the glory of God appeared in the camp and said because all these men which have seen my glory and my miracles which I did in Egypt and in the wilderness, surely they shall die in this wilderness and not see the land of Canaan.

After 40 years of wandering in the wilderness, Moses died. Joshua became leader of the younger generation of the Israelites, they were standing at the border of Canaan again, by the side of the Jordan river when it was overflowing its banks. God said to Joshua, cross this river and take the city of Jerico. There was no bridge across the river, they had no boats. God commanded the priests to carry the ark in the water, the water stopped flowing and stood on a heap, the dry ground appeared, the Israelites passed over on dry ground with all their goods.

Joshua had chosen to serve the Lord and obey his word, he conquered king after king, city after city, at one time he prayed and commanded the sun and the moon to stand still the length of a day.

This is the first and the

last time that we read that God harkened to the voice of man in a petition like this. The land was soon conquered and each tribe received an inheritance. Joshua warned Israel that they should not make marriage with the remnant of the heathen nations, not worship their idols nor their pride and wickedness, but love and obey God. When Joshua was old he gathered all Israel together, told them how God protected them from the time they left Egypt, till they were settled in the good land God gave to them, then he warned and encouraged them to serve God in sincerity and truth, put away the strange gods, serve God only, the people renewed their covenant to serve God only all the days of their life.

Here we see the wise choices of Joshua all through his life and the wonderful blessings he received with his people. Each generation had to choose for themselves.

In the latter years of Samuel the judge, the Israelites asked and pleaded for a king. God, through Samuel, warned them of their unwise choosing, they

were drifting world-ward, they wanted to be like other nations and people, they kept on asking for a king till one was chosen to reign over them. Saul, the first king, chose to obey God in the beginning of his reign, he was blessed, later he disobeyed God's command, he reaped fear, hatred, a very unhappy life and died in misery.

David, the second king, loved and obeyed God's commands. He, and Israel received wonderful blessings for choosing the right. After David died a few generations later we read of unwise and foolish choosing, the kings worshipped idols and encouraged Israel to worship idols, many claimed to be prophets and prophesied falsely leading the people into greater sin.

In Jeremiah and Malachi we read the pastors destroyed and scattered the sheep, the sheep were those men and women that obeyed God's law. What a sad picture! Each generation drifting farther away from God.

God condemned pride, but the proud were set up for leaders and teachers, also those who did wickedly and

could not control themselves were chosen to instruct and lead the faithful. We pause and wonder how did these things begin?

Pride was first in the heart of the aged, they encouraged pride in the younger on the outside, then it came on the outside of the aged. God looked down from heaven with a pitying eye, he would no longer hear the prayers and sacrifices of his chosen people, they were punished and scattered among the many nations. Finally the only way to save sinful humanity was to break the family circle in heaven and send Jesus into this world.

We all know the life Jesus lived when he was here on earth, he obeyed the will of God, he taught his disciples and all men to obey God. The apostles and the early church followed Jesus' teachings, the church made a wise choice when they called Saul of Tarsus, later called Paul, to go and work in the field. He had been taught the perfect manner of the old law from the beginning to end in his youth by Gamaliel; he chose to obey it himself and win others as much as lay in

his power. After his conversion at Damascus he had the same zeal for the new law, he lived it himself, he taught and persuaded others to live according to the gospel of Jesus Christ, going from city to city preaching and establishing churches, he was always ready and on his guard to correct mistakes, sins, pride, anything that would hinder the growth of the church of Jesus or cause it to be of none effect. As time passed on down through the centuries we find there was a gradual drifting to the ways and thoughts of the world, the same as the children of Israel had drifted.

Many things could be said about choosing the right and wrong way. May we learn from the experiences of those that lived in the past that choosing to serve God in all his ways is a very important work for self, nations and the church if we expect to enter and dwell in heaven above.

Satan, with his workers, is just as busy and shrewd as ever to deceive, weaken and destroy the teaching and work of Jesus. There is a way that seemeth right unto man, but the end thereof are

the ways of death. Wherefore as the Holy Ghost saith today, if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness. (Heb. 3:7-8.)

May we ever pray that we may choose to walk and live in the way of Jesus Christ.

R. 3, York, Pa.

DRESS

Vernie Diehl

The Bible teaches modesty in dress. "In like manner also that women adorn themselves in modest apparel." Anything used to attract attention to the wearer or to cause admiration is excluded from modest apparel. Our dress is to be inexpensive, not with "gold, or pearls, or costly array." Our clothing should be of becoming colors, and suited for service, should be chosen for durability rather than display. Our dress should be clean and tidy. "Ye are the temple of God," if we dress so as to defile the temple of God, we fail in this line. "If any defile the temple of God, him shall God

destroy." No outward adorning can compare with "a meek and quiet spirit." If one just stops, looks and thinks and gives the styles serious consideration how many would be declared immodest, inappropriate for a refined, God fearing, self-respectable woman?

Many men are driven to dishonesty to satisfy the demands of wife or children because they want to keep up with the style.

Many women waste time and energy in preparing the stylish costumes demanded by fashion.

Many children hear more about dress than about their Savior. They see their mothers consult the fashion plates more often than they do their Bibles.

Stores and shops usually have on the inside what they make a display of and advertise on the outside. So with us, we can judge pretty well what is in the heart by what is on display on the outside.

"As a man thinketh so is he."

Nokesville, Va.

This commandment we have from him, that He that loveth God love also his brother.—I John 4:21.

HISTORY AND DOCTRINE OF THE DUNKARD BRETHREN CHURCH

Clark C. Myers

The material for this series of articles has been gathered up along a lifetime of nearly half a century. Being rocked in a Dunkard cradle of conservative Brethren parents, the writer, your unworthy servant, has gathered up these fragments along the uneven pathway of life thus far. I have tried to be a close observer of the trends of the church.

From my youth I enjoyed the association of Brethren, both young and old, who often came to our home, also gathered much from the association of Brethren from east to west.

It is my sincere desire, by the help of God, to give some of the outstanding gospel reasons why the existence of the Dunkard Brethren church is justified. How it came into existence, why it should continue to exist; its mission, and why it should grow. I am going to make a statement just now

as to the reason for the Brethren in the first place.

This thought is the product of one of our good Deacon Brethren, who has given the Bible a deep study. Read Rev. 3:7, "The Open Door that none can shut." It could be possible, for we believe the Brethren church came into existence about this time or church age. My purpose is to emphasize the outstanding principles that has made the church and brought it to the present, also give some things about church life and give some of the gospel reasons that the Dunkard Brethren church became a separate organization. Also I ask forbearance in the composition of these articles, as I do not pose as a scholar, and much less a composer and may be a bit blunt in my statements at times.

I have attended many annual conferences and the life of one of the outstanding leaders of the Brethren church has been a deep factor in the molding of my life. I will mention him later.

The Brethren or Dunkard church has been classed as one of the three outstanding plain churches, namely,

the "Quakers," "Menonites" and "Brethren." By these three churches and their branches a number of gospel principles are held in common. I will not attempt to name them all, but some of the outstanding ones are: Our stand for peace or the non resistant principle as it is termed generally; our outstanding mark of distinction from the world that is held sacred and has given these churches much power and influence.

Right here, we are sorry to state that many branches of these three churches have given up this "mark" and though comparatively small in numbers, yet these three denominations became more popular in a wholesome Christian manner among the popular churches of the world and even in the world; so to speak, itself, than many stronger denominations were. Another one of these principles is the "simpler life," or "plain livign of a plain people," which included material principles (based on Bible Standards) such as thrift, economy, honesty and a separate life from the world, clean socially, very little aspiration in the political field,

These are standards held in high esteem by the real thinking class of people in all honorable walks of life, and they have their influence even on people of the baser sort and down to those classed among the very wicked.

Many more of the principles might be mentioned here but I will try and weave them into the various chapters as they fit themselves to the subjects that we will attempt to deal with.

I will here give a statement made to my father, when I was just a small boy, by a man held in high esteem in his home and community though he made no profession of religion. He said, "That the Quakers, Mennonites and Dunkards turned out the best citizens of our land regardless of what some may say about their peculiarities."

Some who read this may differ with us on some of these subjects, our opinions may not be alike, and we may have "a right to our opinions" as we so often hear it remarked, but right here I beg of you to come to reason and let us reason some of these things out in the light of better knowl-

edge, based at all times on the gospel and the Spirit of the gospel.

I will here ask one question as to this time-worn and age old adage of that right, "We each have a right to our opinions." Do we honestly? Is this not a dangerous doctrine, is there not in this a temptation to gratify self, even sometimes to be selfish? Take a sheet (or several) of paper and just write down your opinion on all the leading subjects that interest you enough that you give them room in your thinking capacity to run through your mind and just look it over, then look at it again and again, ask yourself, why did I form such and such an opinion. Could you answer your own questions? If you couldn't, chances are that no one else could. What are the grounds and foundations of your opinion of various sorts?

It might open your eyes a bit to do this very thing. To form an opinion is one of the most dangerous things we can do, yet we all do it and too many times before we are ready to do so for our own good. The lesser things or material things of life we

often weigh very carefully, but that all important and most needful thing we deal with in a very careless manner influenced often by selfish gain or selfish motives.

In all this the founders of the Brethren church were very careful to take the Bible and study its "principles" and the great "Plan of Salvation," so that every "doctrine of the church" was based on the Bible. Elder Alexander Mack and his first few loyal followers had their face set toward the Bible with the desire to draw as close to its "plan" and did not desire to see how far they could look toward the world and get as far away as possible and yet have the "plan."

So in all this there was "no man made creed" but the Bible in its entirety. The Brethren then took the Bible as their creed, believing that the "true church," was one that was close to God. Hence the Bible being "God's word," and we, holding to that "word," brought us next to God—then the church has power if it has God as its head (including of course the Son and Holy Spirit).

God then manifests his

power through his church, if that church believes that God's word has the "plan of salvation," and that salvation is gained through and by faith and obedience to his word.

"Blessed are they that do his commandments," etc. This is probably one of the chief corner stones, or one of the most outstanding principles of the Brethren church and continues through the Dunkard Brethren church yet today.

"When He comes shall He find faith on earth?" This faith, so simple yet so broad, has been accepted with common people chiefly by the thousands and because of the simplicity of these principles the church grew by leaps and bounds, depending on several things—conditions both inside and outside. Right here I might pause long enough to mention the great principle of love. "Behold how they loved each other." "If ye have not love one for another ye are of all men most miserable."

These principles for which the church stood drew people into it. "I, if I lifted up will draw all men unto me." It drew a deep think-

ing class of people who were conscientious that God's word must be obeyed and believed in; who desired to have part in the kingdom (not of this world).

"Seek ye first the kingdom of heaven and his righteousness and all these things shall be added unto you." "My kingdom is not of this world," etc.

For the most part the church wielded a wholesome, spiritual influence on the "outside world." So much so that the church had the respect and good will of sensible thinking people almost everywhere. The more closely and sincerely these principles were lived up to, the more apt was the influence of the church to be felt, more apt was it to have power with God and over man.

"Whosoever therefore shall be ashamed of me and of my word, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of His Father with the holy angels." Then too, remember this, that God always had a people who were to glorify and magnify His

holy name, and always will have.

How the Brethren came into existence in Germany, its back-ground, and move to America will come next, "If God will." Pray for the church.

West Unity, Ohio.

JESUS IN THE HOME

Jennie Helm

We have often heard the old adage, "The hope of the nation is the home," and how true that is. If the home fails the nation is doomed. But is it not also true that the hope of the church is the Christian home. The church is largely what the homes are. Then how much the church needs the Christian home, where the Bible is studied, daily prayer offered at the family altar, and God's commands taught and obeyed.

A southern statesman long ago said, the Christian home is the center of American life from which all the rest of it moves and radiates. We know how, long ago, God through Moses commanded his people to worship God in the home.

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hands, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." (Deut. 11:18-19.)

Do you think these instructions would be applicable today? Is there any less need of Biblical teaching in this modern age than there was back in Israel? It is a sad picture, but nevertheless true, that many professing Christians do not worship God in their homes. We have been in such homes where we never saw the Bible opened, never heard a prayer offered at the family altar, no blessing at the table, no scriptural conversation.

We once read of a Japanese girl, who was studying in an American college, spent a Christmas vacation in the home of one of her classmates. She had seen much of America, but she longed most of all to see the inside of a Christian home. The

one where she spent her vacation was known as a Christian home. She had a good time there. As she was about to leave at the end of the vacation time, the mother of the home asked her, "How do you like the way we American folk live?" "Oh," said the girl, "Your home is beautiful, and I love it, but there is one thing I miss. I have been with you to your church and I have seen you worship your God there, but I have missed your God in your home. You know, in Japan, we have a shelf in every home where our household gods are placed. We worship them in our homes. Do not Americans worship their God in their homes?"

Does the stranger who enters our door, know by what we say and what we do, that ours is a Christian home. Do they see us worship our God there?

Is Jesus a guest we entertain only when the minister calls?

We read of many Christian homes in the Bible. Take the Bethany home for example, how Christ was worshipped and adored, and what a blessing he was to that home.

The home is not only a place where God should be worshipped, but where the children should be taught and trained for Christian service. Solomon said, "Train up a child in the way he should go, and when he is old, he will not depart from it. (Prov. 22:6.) In this day there are so many outside influences to meet, so much in our schools that is not Christian. They tell us 90 per cent that comes into the homes, on the air, is degrading. Thousands are being influenced by movies.

What a challenge to Christian parents to "bring up their children in the nurture and admonition of the Lord (Eph. 6:4), that they will be prepared to meet these evil influences.

Dancing, card playing, smoking and drinking are prominent in the social activities, it is also in our schools where our youth must face it. How much, not only immodest but indecent dressing do we see in our schools, on our benches, on our streets and in so-called Christian homes? If it is wrong for mother to appear in public with bare legs, how about dressing the child with legs

bare from ankles to hips?

How many times do we see girls in our towns, on a winter day, thus dressed? America buys stamps to check the dreaded disease T. B., then dresses her children in such a way as to spread the disease. What inconsistency! If it is wrong for a Christian mother to cut off her glory, which is her hair, and adorn her body with jewelry, is it "training up the child in the way it should go," to have it thus adorned?

Most parents try to make it easier for their children from a business standpoint. I am afraid sometimes they try to do so spiritually. Let us read the instructions Paul gave to Timothy. He spoke of Timothy as a youth, "Let no man despise thy youth." "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." In his letter he is trying to prepare him for the temptations and persecutions he would have to meet.

Perilous times are ahead, no one can be a Christian without the cross. Then let us not train our children to conform to the customs of

the day, that are not in harmony with gospel principles, but like Paul's message to Timothy, so teach them in the home that they may grow into strong Christian men and women, prepared to meet the temptations and trials of a sinful world.

Timothy had "unfeigned faith," which Paul said, dwelt first in his grandmother, then in his mother, and what a grand success he was.

Many great men of God in the past have testified to the fact that the religious influence in the home, the godly life of their parents, and the family altar made them what they were.

Thus how important that Jesus be worshipped in the home, His commandments taught and obeyed and the children trained in the "nurture and admonition of the Lord."

Jennie Helm,
R. 2, Ashland, Ohio.

God sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments—Theodore L. Cuyler.

NEWS ITEMS

SHREWSBURG, PA.

The Shrewsbury congregation expect to hold a series of meetings in the York church house if the Lord is willing. Elder J. P. Robbins of Potsdam, Ohio, has consented to labor with us in these efforts. May the Lord bless him and us and the surrounding community that we might have a profitable waiting on the Lord that we might be built up spiritually and souls might find their way to God.

These meetings will begin April 14, 1940, (Sunday morning). Sunday school at 9:30 a. m., followed by preaching and a continuation of services for two weeks. Pray for these meetings. Invitation is extended to whosoever will to come and worship with us.

Charles H. Ness, Cor.
R. 1, Dallasotwn, Pa.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular council March 9th, beginning at 1:00 p. m.

Bro. Kooness opened the meeting by reading Eph. 3 and led in prayer. Bro. Lorenz then took charge.

Delegates for District Meeting were elected.

There was one letter granted.

We also elected one deacon, Bro. Leonard Reeves of Pendleton, who will be installed later.

There were several other items of

business taken care of. All was done in a Christian way. Meeting was closed by prayer by Bro. Lorenz. Iona Lantz.

* * * * *

OBITUARY

* * * * *

AMOS S. BUDD

On Friday, March 1, about twelve members from the Pleasant Ridge church drove to Jackson, Mich., to attend the funeral services of Bro. Amos S. Budd. Bro. Budd was born May 13, 1855 to Andrew and Mary Budd of Allen county, Ohio. He departed this life February 27, 1940, at the age of 84 years.

In 1876 he was united in marriage to Barbara Hight (deceased 1936) to this union were born four boys and four girls.

Bro. Budd and his companion were received into fellowship by the Brethren in the year 1883, and a year later he was called to the deacon's office, and again eight years later (1892) he was elected to the ministry of the gospel and in this office he worked faithfully the remainder of his active life.

He leaves to mourn, eight children, 38 grandchildren, 60 great grandchildren, and two great, great grandchildren, and a host of friends for he was loved by all.

Elder D. P. Koch conducted the services, using for his text II Cor. 5:1.

MELISSA ANN METZGER

The Angel Reaper has again visited our community, this time

calling Melissa Ann Metzger. She was born near Peru, Ind., on August 9, 1859, lived a long useful life of 80 years, 6 months and 19 days, and passed away at the home of her oldest son on February 28, 1940, after three years' illness due to complications.

She was the fourth of a family of ten children born to Allison and Susanna Fletither, and was the seventh to pass away.

In due time romance came into her life and July 3, 1881, she became the happy bride of Allen Metzger. Into this home were born four children, three of whom survive. They are Perry and Mrs. Mary Snyder of Peru, Route 4, and Irvin of Peru, Martha having passed to her long home on June 12, 1908.

And dearly loved God's great outdoors and always preferred to make her home in the country.

Her early training and her reverent disposition resulted in a real conversion at the age of 19, when she united with the Dunkard church and she remained true to her Lord to the end.

Surviving are the husband and three children, one brother, O. M. Fletcher, and a sister, Mollie Prior, both of Peru, and a sister, Laura Coblentz of Peru, Route 2. Also 12 grandchildren and 22 great grandchildren remain.

Her long life was characterized by a cheery, helpful disposition and she was always ready to give assistance and encouragement. Her influence was always toward the higher life and the surviving members of her family will remember her as a faithful loyal companion and mother. Her many friends will hold her in loving memory as

a good neighbor and an upright Christian citizen.

Funeral services were conducted from the Pipe Creek Church of The Brethren by Eld. Peter Lorenz of Greentown, Ind., assisted by the writer and Bro. Emmanuel Koonen. Burial was in the Metzger cemetery.

Ralph K. Frantz, Cor.
Peru, Ind.

IF I COULD PAINT AS ARTISTS DO (A Model Girl)

If I could paint as artists do,
Who have a mighty skill,
I'd like to paint a masterpiece
And give the world a thrill.
I'd paint a picture of a girl
Like noble men admire—
A natural woman like God makes
Without the world's attire.

She wouldn't have a cigarette
Sticking in between her lips;
She wouldn't drink her beer nor
dope,
Nor take liquor tips.
She wouldn't be a movie star,
Nor idler on the street;
She would indeed demand respect
From all whom she should meet.

Her hair, you know, would be full
length—
No ugly, boyish boy;
She wouldn't use a powder-puff,
Her lips no paint would daub.
She wouldn't be the flappers sort
With virtue thrown away;
She wouldn't be a butterfly,
A simple flirt and gay.

I'd picture her in neat apparel
With honor on her brow;
Her face would be an index to
Her character somehow;

And she would show the world
around

That womanhood is grand,
When lived upon the high plane
That God for her has planned.

She'd be a lifter to the world
And leader in the right;
She'd stand for all that's pure and
good,

And all that's wrong she'd fight,
Until the world around would say,
"Thank God for womankind,
Who points us to the royal way
Where gems of life we find."

—Walter B. Isenhour.
Selected by Paul Reed.

I'VE BEEN THINKING

I've been thinking, I've been think-
ing,

What a grand old world were this
Did we mind our business more
And mind our neighbors less.
For instance you and I my brother,
Are sadly prone to talk
Of matters that concern us not,
And others' follies mock.

I've been thinking if we'd begin
To mind our own affairs,
That possibly our neighbors might
Contrive to manage theirs.
We've faults enough at home to
mend,

It may be so with others;
It would seem strange if it were not
Since all mankind are brothers.

Oh, would that we had charity
Forgiveness is the mark of those
Who to "err is human,"

Then let us banish jealousy,
Let's lift our fallen brother,
And as we journey down life's road
Do good to one another.

Geo. Studebaker.

INSTALLATION SERVICE

The solemn act by which men are set apart for special work in the church should be attended with all possible solemnity and reverence. It is, or should be, regarded as one of the most important services conducted with the Christian religion. In the apostolic times installation services were attended with a marked degree of solemnity. No one can read the account of the setting apart of the seven servants mentioned in Acts 7:1-4, without being impressed with this thought. The ordination of Barnabas and Paul was also an impressive occasion. Acts 13:1-3.

The character of these services depends largely upon the ability of the elder who conducts the exercises. Should he manifest a spirit of indifference or coldness and a lack of becoming reverence, and give attention only to the outward form of the ceremony, the impression made on all present will be very unfavorable indeed. On such occasions, in apostolic times, they seem to have prayed and fasted. They deemed a preparation

of the mind and soul of great importance.

An elder who is to perform an installation service should have ample time to prepare his mind and heart for the work. In delivering the charge to a minister, a number of duties are to be named and explained, and he should have them so fixed in his mind that he can present them clearly, forcibly and impressively. He should not have to turn to another elder and ask to be reminded of something forgotten. To do so greatly affects the solemnity of the occasion. He ought to master every part of the ceremony, and this very few can do without much experience, or special preparation.

Installing any official there are usually three charges to be delivered:

1. The charge to the newly-elected official.
2. The charge to his wife.
3. The charge to the church.

The charge to the official is always the most important. The church has called him to an important and responsible work. Should it be that of the ministry, his labors may be far-reaching indeed. It should be im-

pressed upon his mind that his call is from the Lord, who has instructed the church concerning the kind of men to call to the ministry, and that he should accept the office with due sense of the great responsibility resting upon him. His duties and privileges should then be clearly and impressively stated. And while it will be insisted upon, and even required, that he shall conform to the general order of the church in his outward appearance, it should also be deeply impressed upon his mind that it is the duty of every minister to live a life that is still higher than any external manifestation. He ought to be led to feel that he cannot become an efficient ambassador of Christ unless his inner life is pure and holy, and that to be in constant communion with God he must attain to a high degree of spiritual development. His will must be trained to be loyal to God, loyal to the church, loyal to his family and loyal to all the nobler, higher and purer aspirations of a consecrated soul. He should not only endeavor to preach the Word with ability, but he should become an example to the flock in everything that goes to make up a model Christian.

The charge to the wife is of more importance than is often thought, and should receive more attention than is usually given to that part of the services. To tell the wife of a newly-elected minister that it becomes her duty to give special attention to the affairs of the home, and always keep her husband's clothes in order that he may be prepared at any time to go when called upon to preach, is repulsive to most, if not all wives, for they are supposed to fully understand that department of duty without being reminded of it, especially in public. She should, however, be solemnly impressed with the thought that by virtue of her husband being called to the ministry, she becomes his helpmeet in a higher and greater sense than ever before. She becomes a mother in Israel, and should feel the weight and care of souls hanging upon her, and she ought also to feel a deep concern for the welfare of each soul under her husband's charge. She needs to strive for a high degree of holiness, earnest-

ness and spirituality that she may become a truly spiritual companion to her husband in the higher walks of the Christian life. She should endeavor to so train her children in the ways of holiness that their conduct and influence may not prove a detriment to her husband's labors in the ministry. And furthermore, her own deportment and appearance on all occasions should be in keeping with what is recorded of holy women of old, who were truly consecrated to God and his work.

The charge to the church, that has called the minister to his responsible position, is too often entirely neglected. There is no better time to remind the members of the relation they sustain to their ministers than on occasions of this kind. To call a man to the ministry, and then not stand by him in his arduous labors, and do nothing whatever in the way of holding up his arms in the great battle for the right, is ingratitude for sure. For ministers to bear the cross alone in preaching the Gospel to others, and let all the church go free, is not what the Lord intended of his people. They should

be reminded of the many ways in which they can aid the minister spiritually and temporally, and by their conduct show a due appreciation of his labors.

1895 Gospel Messenger.

FOR OUR GOOD ALWAYS

—

This is the teaching of Moses, under the inspiration of the Holy Spirit. All commandments and statutes of God's law were given for our good—in the language of scripture, "For our good always." That was the reason. Not because God wished to show his power over us, or because He hated us, or because He was cruel, but only for this one noble and holy purpose, for our good always.

When we sin we do not harm God, but we harm ourselves. God wishes us to do right because that alone can fit us to receive happiness. It is for our good always to serve God, and to do just what He desires us to do. And it is for our harm and loss to disobey. If we truly felt this truth we should not murmur at any of God's requirements. The Lord need not have told us it was for our good. He

might have sternly required us to obey and said, Thou shalt do this. He would have right to command us. But I am glad he has permitted us to see the motive that prompts Him; to see that it is not selfish or cruel, but kind and wise and good.

If the Lord governs His dealings with me on principles such as these, how can I ever murmur at any of his ways? If we have a hard time, if our trials are almost more than we can bear, it is we who make the trials necessary. There is something in us God wants to change into righteousness. It is for our good always. Sel., Mrs. Howard Garland.

PROBLEMS FOR THOUGHT

1. Is the faultfinding habit common today? What can one do who finds himself falling into it?

2. What can be said about the reactions to the gospel message in your own community? Who seems most ready to believe it? who is hardest to reach? Does the difference lie in the people themselves, in the situation, in the message, or

in the way it is presented?

3. What are some of the most common burdens that people carry today? Does Christ's offer of help reach such needs as these?

4. How may responsibility be measured?

NOTICE

The General Conference of the Dunkard Brethren church for 1940 will be held at Quinter, Kans., June 1st to 5th.

Watch for further notice. Let us all pray for the spiritual interest of this meeting and all attend who can. May God be glorified and his kingdom enlarged as a result of these meetings.

Committee of Arrangements.
District No. 3.

SENTENCE SERMONS

Kindness keeps our friendship in repair.

It is only an error of judgment to make a mistake, but it argues as infirmity of character to adhere to it when discovered; or, as the Chinese say: "The glory is not in never falling, but in rising every time you fall."—Bovee.

A duty dodged is like a

debt unpaid; it is only deferred, and we must come back and settle the account at last.—Joseph Fort Newton.

If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever.—I Chron. 28:9.

The more I study nature, the more I stand amazed at the work of the Creator; I pray while I am engaged in my work in the laboratory.—Pasteur.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 7—I John 1:1-10.
 Apr. 14—I John 2:1-29.
 Apr. 21—I John 3:1-24.
 Apr. 28—I John 4:1-21.
 May 5—I John 5:1-21.
 May 12—II John 1:1-13.
 May 19—III John 1:1-14.
 May 26—Jude 1:1-25.
 June 2—Mark 1:1-20.
 June 9—Mark 1:21-45.
 June 16—Mark 2:1-28.
 June 23—Mark 3:1-21.
 June 30—Mark 3:22-35.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Rebekah at the Well. Gen. 24:1-67.
 Apr. 14—Esau and Jacob. Gen. 25:27-34.
 Apr. 21—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 Apr. 28—Jacob Leaves Home. Gen. 27:41, 28:5.

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- May 5—Jacob's Wonderful Dream.
 Gen. 28:10-22.
 May 12—Jacob and Esau Meet.
 Gen. 33:1-17.
 May 19—Joseph and His Dream.
 Gen. 37:1-11.
 May 26—Joseph Mistreated by His Brethren. Gen. 37:13-36.
 June 2—What Joseph Did in Prison. Gen. 40:1-23.
 June 9—Joseph Made Ruler of Egypt. Gen. 41:1-43.
 June 16—Joseph's Brethren Remember Their Sin. Gen. 42:1-38.
 June 23—Joseph's Love For His Brethren and Father. Gen. 45:1-28.
 June 30—Review. Stories of the Quarter.

BIBLE MONITOR

Vol. XVIII

April 15, 1940

No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RISEN WITH CHRIST

With the arrival of another Easter day we have been reminded of one of the most thrilling events recorded in the history of the world. The resurrection of our Lord and Savior Jesus Christ from the dead will ever be an inspiration to serious minded and believing men and women. It is fitting that we commemorate year after year this remarkable and significant occurrence, to show our appreciation of what it means to us, and to remind our fellowmen who may be less considerate, of the wonderful importance attached thereto.

Our commemoration of this event should be more than an empty celebration of vain display and spectacular activities calculated to appeal to the carnal ap-

petites and incite passion, to the satisfaction of pleasure seekers. It should be attended with due solemnity, reverence, and exhortation from the scriptures, reminding us of the great truths which the resurrection brings to us. In this way it will bring joy and gladness to the soul and inspire us to a higher plane of thought and living. Without this the resurrection is meaningless to us.

In writing to the Colossian brethren Paul points out some truths along this line that we would do well to consider as we commemorate this event. He reminds Christian people that they have been "Buried with Him (Christ) in baptism, where- in also ye are risen with Him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your

sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. 2:12-13.) In this reference it is revealed that through faith in Christ and obedience to his plan of salvation it is possible to be buried with him and be resurrected to newness of life. This is accomplished by the operation of the power of God upon us, and it is this power that quickens and makes us new creatures. The penalty of death, because of sin, hanging over us and the consciousness of former transgressions is all taken away and we are set free. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17.)

Having experienced this regenerating power and influence we then set forth in newness of life, possessing that power and ability within to resist and overcome the temptations of evil that beset us. We dare not be at ease in Zion but ever pressing onward and upward. "If ye then be risen with Christ, seek those things which are above, where

Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-2.)

With this newness of life our attachment is in heaven and our inclinations should ever be in that direction. For this reason Paul tells us "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge after the image of him that created him. (Col. 3:5-10.)

To take the place of these former lusts and evil works we are told to "Put no therefore, as the elect of God, holy and beloved, bowels of

mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3:12-15.) In this newness of life Jesus is our great example and we should ever pattern our lives after Him. If we live this quickened or resurrected life consistently a great reward awaits us. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4.) The resurrection means this and infinitely more to those who live in faith.

NOTICE

Please get all business for General Conference to us by May 1st, if at all possible so we will be sure to get it in the May 15th issue of the Monitor.

We hope to have the mail-

ing list corrected so that your renewal will be credited on the little name slip on your Monitor with the May 1st issue. Due to sickness in the office force it was necessary to delay this. We thank you for your patience in this matter.

—Editor.

FROM RESURRECTION TO THE ASCENSION

B. E. Kesler

This period of 40 days in the history of our Lord contains some matters of interest that to the writer, is worthy of our investigation and study. The incidents narrated, Luke tells us, are supported by "many infallible proofs." (Acts 1:3).

When his body was placed in Joseph's new tomb, the stone door put in place and sealed with the king's seal, his enemies, and perhaps his friends, felt sure Joseph would never be permitted to use his own tomb himself. But he who occupied it now had told his disciples he would rise from it on the third day. This great truth somehow, they failed to grasp or believe.

BIBLE MONITOR

West Milton, Ohio, April 15, 1940

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L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

His mother, his mother's sister Mary, Mary Magdalene, and Salome, looked on afar off while the terrible scene of the crucifixion was taking place, and followed him to the tomb and beheld where his body was laid. (Mark 15:40 and 47; Jno. 19:25.) Intending to embalm his body as soon as the Sabbath was past, it not being lawful to do this on the Sabbath. How slowly the hours must have passed and how sleepless that Friday

and that Saturday night must have been to those good women in their eagerness to perform this last tribute of respect to their crucified Lord.

This eagerness and zeal is shown by the fact that Mary Magdalene could not wait for the bright rays of the sun to smile on her hastening footsteps or drive away the dark shades of the night on that memorable morning. This Mary was among the latest at the cross, and was the first at the empty tomb. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene. (Mark 16:9:11.) "The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulcher." Then she "runneth and cometh to Peter, and the other disciples whom he loved" with the wonderful story of the resurrection. (Jno. 20:1-2.) An thus, becomes the first to recognize him as the risen Lord, (Jno. 20:14-18). This was his first appearance to any after he was risen.

Mary now seems to have carried the news to the other women, and with

Mary the mother of James, Salome, and Jonanna, now comes to the tomb to embalm his body with the spices they had prepared on the previous Friday evening before sunset. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." (Matt. 28:1.) And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they come unto the sepulcher at the rising of the sun. (Mark. 16:1-2.) "And upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices they had prepared, and certain others with them." (Luke 24:1.)

These women were perplexed about the big stone before the mouth of the sepulcher, but the angels came to their rescue. A great earthquake rent the king's seal and the angel rolled the stone away. "And Jesus was gone before they came, even before Mary

Magdalen, who had been there while it was yet dark," "And behold, there was a great earthquake; the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it." (Matt. 28:2.) "And they said among themselves, who shall roll away the stone from the door of the sepulcher? And when they looked, they saw the stone rolled away, for it was very great." (Mark 16:3-4.) "And they found the stone rolled away from the sepulcher." (Luke 24:2.) "The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulcher, and seeth the stone rolled away from the sepulcher." (Jno. 20:1.)

Next we have the angel's message to the women. "Fear not," said the angel, "for I know that ye seek Jesus, which was crucified, He is not here, for he is risen as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee, there shall ye see him." (Matt. 28:5-7.) And the angel said unto

them, "Be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee, there shall ye see him, as he said unto you." (Mark 16:6-7.) Luke tells us there were two men (angels) who said unto the women, "Why seek ye the living among the dead? He is not here, but is risen, remember how he spake unto you when he was yet in Galilee. (Luke 25:5-6.)

John also tells us there were two angels present at the tomb. (Jno. 20:12.)

The women, Mary Magdalene, Mary the mother of James, Salome, and Joanna, carry the message to the disciples. "And they departed quickly from the sepulcher with fear and great joy, and did run to bring his disciples word." (Matt. 28:8.) "And they went out quickly, and fled from the sepulcher; for they trembled and were amazed; neither said they anything to any man; for they were afraid." (Mark 16:8.) "And they remembered his words, and returned from the sepulcher,

and told these things unto the eleven and to all the rest." (Uuke 24:8-10.)

Jesus makes himself known to these women. "And as they went to tell his disciples, behold, Jesus met them, saying All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, be not afraid; go tell my brethren that they go into Galilee, there shall they see me." (Matt. 28:9-10.) This is the second time Jesus made himself known to his followers.

Peter and John at the tomb. This perhaps followed Mary's first visit. "Then Peter arose, and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass." (Luke 24:12. Mary carried the message to Peter and John who ran immediately to the tomb. Peter therefore went forth and that other disciple, and came to the sepulcher. So they ran both together; and the other disciple (John) did outrun Peter, and came first to the sepulcher." (Jno. 20:3-8.) They both now enter the

sepulcher, Peter first and John followed. These two disciples now go home, (Jno. 20:10.) The disciples and those women seem to have been making their home in Jerusalem for the time being.

Now follows the walk to Emmaus by Cleopas and an unnamed companion. On the way Jesus joins them and they tell him of the wonderful happenings of the past three days. He plays ignorant until they invite him to eat with them, when he makes himself known in the breaking of bread. "After that he appeared in another form to two of them as they walked, and went into the country." (Mark 16:12.) "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs." (Jno. 20:13-35.) This whole passage is too lengthy to quote here. This is his third appearance and took place in the afternoon of that first Easter day.

His next meeting with the disciples was in the evening of that same Easter Sunday. When they were assembled Jesus came and stood in their midst and made him-

self known by showing his hands, his feet, and his side. (Luke 24:26-45.) Too lengthy to quote here. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them, and said, Peace be unto you." Then he "breathed on them and said, receive ye the Holy Ghost." (Jno. 20:19-22.) This now was his fourth appearance.

The disciples now go into Galilee, as he had told them to do. "Then the disciples went away into Galilee, into a mountain where Jesus had appointed them." (Matt. 28:7, 16.) "But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you." (Mark 16:7.) This mountain is not definitely known, but most probably it was the mount of Beatitudes, or perhaps Mt. Tabor. The former just west of the sea of Galilee, the latter about five miles south of the former, being about 60 miles north of Jerusalem. This seems to be the place and the time Jesus gave the

great commission to the apostles saying: "go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)

"Thus it is written, and thus it behooved Christ to suffer, and to raise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47.) This is his fifth appearance to his followers.

The next meeting following the above, was eight days later, when the disciples assembled again in Jerusalem. Thomas, who was not at the former meeting, was now present, and given unmistakable evidence that Christ had arisen.

"And after eight days again the disciples were within, and Thomas with them, then came Jesus, the doors being shut, and stood in the midst, and said Peace be unto you. Then

saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." And Thomas answered and said unto him, My Lord and my God." Neither Thomas, nor any of the other ever doubted after this. This is now the sixth appearance. (Jno. 20:26-28.)

His next appearance was a meeting with the eleven disciples, at an undesignated time and place. No details are given. "Afterward unto the eleven disciples, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which has seen him after he was risen." (Mark 16:14.) This being his seventh appearance.

The next account we have of him is when he met with Peter, Thomas, Nathaniel, and James and John at the sea of Tiberias (Galilee). "After these things Jesus shewed himself again to the disciples at the sea of Tiberias," when at his command they "cast the net on the right side of the ship" and caught a multitude of fishes, and they dined with him.

(Jno. 21:1-13.) Which makes his eighth appearance after he was risen.

The disciples now tarry at Jerusalem waiting for the coming of the Holy Ghost, when they would be endued with power from on high. "And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, Ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:4-5.) "And, behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.)

Jesus appeared also to Peter at a time and place not named. Cleopas and Paul tell us of this appearance. "Saying, the Lord is risen indeed, and hath appeared to Simon." (Luke 24:34.) "And that he was seen of the twelve." (I Cor. 15:5.) Paul also tells us of his meeting with the "twelve," and "above 500 brethren at once, and with James, and (finally) with Paul him-

self." (I Cor. 15:5-8.) Making thirteen different times he was seen or appeared to his followers, after he rose from the dead. And finally at his last meeting with them, he led them to the brow of Mt. Olives, and while they gazed upon the most spectacular scene he was parted from them and taken up into heaven, there to remain until he returns without sin unto salvation to receive his own to himself. "And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass that while he blessed them, he was parted from them and carried up into heaven." (Luke 24:59, 51.) "And while they beheld, he was taken up, and a cloud received him out of their sight." Two men stood by them which said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall come in like manner as ye have seen him go into heaven. Then they returned to Jerusalem, from the mount of Olives, which is from Jerusalem a Sabbath day's journey." (Acts 1:12.) Such is the story of the ac-

tivities of our Lord from the resurrection to the ascension as told by the sacred writers. and Luke calls the citations "infallible proofs." There were no skeptics, no agnostics, and no infidels or Modernists among them. What their eyes saw of him, and their ears heard from him, was too convincing to be refuted by the silly story that the disciples stole him away while the guard slept. These "infallible proofs" are still on record and will still be convincing to the child of God when all the fallacies of modernism shall have been buried in the sea of forgetfulness forever. Amen. Glory be to our risen Lord! Amen and amen!

PRAYER

Ord L. Strayer

The subject of effective communion with his God has absorbed the mind of man for untold ages, and in his search for that expression which satisfies his desire, has by his action run the gamut of human experience. It has taken the form of solemn procession or of fanatic frenzy. It has been

manifested in wild dances, and wierd and mysterious orgies, it has moved men to the most profound audible expression, and it has taken what is believed to be the most nearly perfect form of communion with God, that of quiet meditaiton and listening to the voice of God.

When God put His people on the earth, He gave them among other things, a form of worship. Because they were spiritually incomplete, it seemed necessary that the children of Israel be given minute instructions as to their worship, its forms, its sacrifices.

Observances, special days, offerings, and benevolences, were set forth and required in detail. The size and form of the temple, its hanging and equipment, even down to the robes and clothing of the priests were meticulously set forth. Prayers and feasts and days and alms giving were spcifically ordered and strictly enforced, but access to God was through the high priest.

As time went on the people of God were faced with a condition which was as undesirable as it was unnecessary. Zealots of the

church, and those who had a position to maintain, not being satisfied with the things that were set out by the order of God, added to the requirements for full compliance with the rules of the church that God had set up. The Scribes and the Pharisees changed wordings and meanings of the law, and added such observances, that the original thought and purpose of that law almost lost its identity. We are made to wonder that the church was allowed to become as degraded and corrupted as it was.

When Jesus Christ finally entered upon his ministry, He found a worship that was honeycombed with sham and ostentation. Men were judged by what they appeared to be, and not by what they really were. There was little conception of the spiritual in man, but appearance and show were given great credit. And it was at these things that the Christ struck out boldly and fearlessly. His teachings were an object of great wonder because it brought forth an entirely new conception of the requirements of our spiritual obligations and it was effective because

He spoke as one having authority, not with the cant and dogma of the Scribes. Truly, never man spake like this man. Was this not the Christ?

Small wonder, then, that He should condemn in His first recorded sermon, the pomp and ceremony and seeking for personal glory that was sapping the strength of the church at that time. He taught that those who sought the high places at the feasts would probably come to grief while those who were humble would be exalted. The man who prayed or fasted or gave alms for the effect it had upon the surrounding worshippers, or the glory it gave him received in that adulation of man the only good he could possibly receive. His dissertation on prayer was as effective as the new ideals of communion with God that were set as an example.

The glamour and glory were removed from the religious practices which were carried on for show and the men, individually or as a class, who practiced them were discredited and their teachings were placed in their true light. Because

of His attitude, the church leaders of that day hated him bitterly.

Jesus was setting forth no new doctrine in this of secret prayer. His teachings were upheld by numerous incidents in Old Testament times in which men had been commanded to pause and reflect when some important revelation was to be made. Stillness, absolute concentration upon the word of God was essential to the reception of divine instruction or manifestation. Moses, standing at the shore of the Red Sea, at the head of a people who were frightened almost into a rebellious mob by the Egyptian army, said "Stand still and see the salvation of the Lord." God spoke to Moses, alone on the mountain top and the laws received have influenced all subsequent law making. Jacob wrestled alone with God before he received his blessing. God called Samuel in the still watches of the night, and afterwards caused Samuel to call upon Saul to be still and see what the Lord had in store for him, anointing him king. God appeared to Elijah in the still small voice which that

prophet recognized as the voice of the power of God, and the wonderful announcement that was made to the mother of Our Lord and to her alone caused her to break out in that great song of rejoicing.

Nor was He lax in carrying out the precepts which He set forth. In times of stress and when the going was rough He loved to steal away that He might be alone to pray, that He might be alone with the father, that in complete solitude, unhampered by outside influences and aside from the annoyances of those who were not in accord with His principles and doctrines and those who just could not seem to understand, however hard they tried, He might unburden His heart to the One who could quiet the spirit which longed for complete peace. He went often into the mountain to pray. As had Elijah and Elisha before him and as did Peter after him, he put out from Him those who would hinder the work with their unbelief.

The prayers that are accomplishing the good in this land of ours are not necessarily the fine rhetorically

phrased productions of finished pulpit orators. They are not the fanciful productions of the impractical religionist, nor the bombastic and meaningless mouthings of the charlatan. The sickening and disgusting whine of the misguided individual who tries to make up in servility what he lacks of the Spirit serves no useful end. The mother who kneels in the darkness beside the bed of her child, or who lifts her soul to her maker while accomplishing the tasks of the day is wrestling with God in the silence. The father who gathers the family about him and begins or closes the day with spiritual meditation is laying the foundation for a happy home. The merchant, lawyer, accountant, clerk, doctor, engineer, manual laborer, or whatever may be his occupation or station in life, may lift his heart to God even in the few swift moments of pause which come to us in these busy times. In the quiet of the hours in which we should be free from the cares of the day for the refreshing of the bodily powers that have been wasted, we dare not let the opportunity go by to hold communion with God and restore our spiritual strength. There is undoubtedly a place for public prayer but it cannot take the place of silent communion in which man bares his soul.

Those of us who do attempt to talk to God talk so much and listen so little. If we have a distinct urge to pray, God is calling us, not we him, and all we need to do is to get ourselves into the proper spirit to listen. The main trouble with us is that we are too selfish to do the things God reveals to us to be necessary for salvation. Will God be interested in my petty problems? Are we not of His creation? Can we conceive that He will start us out in life and have no further interest in our welfare? Even a sparrow does not fall to the ground except the heavenly Father sees it. Are we not more important to Him than many sparrows?

In silence the goddess of Spring reclothes the wasted trees with leaves and carpets the brown earts with welcome verdure. In silence the stars and planets and heavenly bodies follow their appointed paths and declare

the glory of God and show His handiwork. In silence God is working out his plans for his people, and in the great silence which characterizes the dealings of God with man lies the secret of the spiritual strength of man. If we should spend a portion of our time listening to God's will for us instead of spending so much time telling Him of our wants and desires and needs (which He already knows) we should be immeasurably strengthened and the Kingdom of God should have added to it daily such as should be saved.

Vienna, Va.

ALL-SUFFICIENCY OF THE CHURCH

Elwyn Speaker

God was very kind and merciful to the human family. He made it possible that all their needs were supplied. Food for the body, knowledge for the mind and divine provisions for the soul, "that spiritual, rational and immortal part of man." Moreover the earth, the dwelling place provided for that family was of suf-

ficient size, affording ample room for everyone. How carefully and beautifully it was all planned out. And what a blessing that we have been allowed to behold that Paradise so provided, by preserving for us a word picture of Garden of Eden.

What saddens our hearts is, that conditions have become so different from what God had designed they should be. As we know, Satan and sin entered into the world and as a result man has lost his ideal nature and his ideal surroundings have been taken away. His heart that was once pure and peaceable is now full of all unrighteousness. The Garden of Eden was exchanged for one of thorns and thistles, and an effort to have a bountiful crop today means a battle against destructive forces of many kinds.

In the absence of divine help the eternal downfall of man was sure. The only salvation for us was a Savior to bear our penalty. Jesus, because of his boundless love, offered to die for us and God in his great mercy has accepted the ransom. We should be anxious to do anything to please our

Savior because our redemption was our all.

As God provided for the needs of the human family before the fall, so has He provided for their spiritual needs after the second birth. One of the needs supplied was the church where we can meet togethr with those of like precious faith. It is referred to as "the church of the living God, the pillar and ground of the truth" and for that reason we must not add to or take from. The church is sufficient for all our needs. It is not God's plan to establish independent churches. There are no independent heavens. If we are all true and loyal to God's word the Dunkard Brethren church will be also.

Dividing the church work among different church societies and clubs was not outlined by the apostolic church. Neither was there set any post-millennial or pre-millennial outstanding pivot on which to revolve. Not even the Oxford Group Movement was introduced as a special issue. As a warning against being drawn aside Paul says, "Be ye not unequally yoked together with unbelievers."

This includes lodges, clubs,

fraternal organizations, ect. While these societies do many charitable deeds and receive the praise of men, they are outside of the church. The true Christian is not seeking for the praise of men. All the good things that the lodges do could be done through the church in the name of Jesus Christ, to whom all honor is done.

It may be possible to live a plain and simple life in conduct and dress outside of the church—but here again it is far better to obey these things within the church and thus be witnesses for Jesus Christ. God in his great mercy has provided for us, through Jesus Christ and the church, sufficient help to walk in that "strait and narrow way which leadeth unto life." While God is all-sufficient, man without God is entirely in-efficient to supply the crying needs of the soul. Our Lord and Master said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Unto you therefore which believe he is precious." (I Peter 2:7.)

Los Angeles, Calif.

**NEGLECT NOT THE
ASSEMBLING OF
YOURSELVES**

—
D. M. Click
—

Heb. 10:25

“Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” The approaching of our Lord Jesus Christ is the most interesting subject that is awakening interest in the hearts and minds of Christians in the world today. Many of the different faiths of people who claim to be followers of the meek and lowly Saviour have appointed February 9th as a day of prayer. They are urging all Christians to meet at a certain large church in Grand Junction, Colo., that all may implore God’s loving kindness and mercy to be upon the people at this critical time of war and great confusion and unbelief amongst even church people who are becoming very negligent in the assembling of themselves together in the public wor-

ship in their several different churches.

In the first place what can people expect of a kind merciful God to whom they expect to come in humble prayer, and implore his loving mercy upon them, when they know, if they will but stop and ask themselves the question, are we obeying the plain gospel teachings which Jesus, the Son of God, brought from heaven and told us plainly that what he taught us to do, was his Father’s will?

Now, if we will not do the Father’s will, can we reasonably expect God who we are not willing to bow down and obey his council, to give heed to our cry when we find ourselves in a most critical condition? Perhaps not one of those pastors of these fashionable churches would urge one of their number to be baptized as Jesus said. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen.”

My dear brethren and

sisters in the Dunkard Brethren church, are we becoming slack in our assembling together in worship, at some places where we do not have church houses to meet in for worship, but have to meet in our homes for service. Some do not want their neighbors to know that their ministers come and hold religious services in their home. Ashamed to let others know that they have religious worship in their homes.

(Mark 8:38) "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angles."

Dear ones in Christ Jesus, put on the whole armor of God, let your lights be shining so that men may see your good works and thereby be constrained to glorify our Lord and Savior. The near approach of our Lord is what seems to be worrying the most of the people in the land at the present time, on the other hand, if we as true loyal obedient men and women have been diligent in observing the

New Testament teachings, we should rejoice at the thought of the near approach of our Lord and Savior to come and take us away from this wicked world of sin, wars and confusion and unbelief, to that glorious peaceful home where there is no sin, sickness, pain or death, there where we can forever associate with God, Jesus Christ, the Holy Angels, all good people. Let us rejoice that Jesus is coming soon.

Grand Junction, Colo.

NEWS ITEMS

NEFFSVILLE, PA.

We, the Northern Lancaster county Dunkard Brethren, met for a council on Saturday, March 23rd, at 2 o'clock with our Elder, A. G. Fahnestock present. Bro. Rheinhold opened the meeting by singing hymn 388 and read I Cor. 13. After prayer the minutes were read and approved, followed by the treasurer's report of 1939.

We decided to have a series of meetings some time in the fall. Delegates were elected for District Meeting, Bro. Rheinhold, Bro. Eberly and Elder Fahnestock. The closing prayer was by Bro. Harry Eberly.

Our love feast will be at Lititz on

Sunday, May 19th, at 10 o'clock. We extend a hearty invitation to all who can to be present.

Susanna B. Johns.

GOSHEN, IND.

We met in quarterly council at 1:00 p. m., March 16th, with Bro. Peter Lorenz in charge. Songs No. 201 and 237 were sung, followed by scripture reading, Col. 3, by Bro. Roy Swihart, and prayer, then some fine exhortation by Bro. Lorenz.

One letter was received and four members were reclaimed.

Delegates for District Meeting were chosen resulting as follows: Bro. George Replogle, Bro. Roy Swihart and Bro. Dallas Sigler; alternates: Bro. B. E. Kesler, Bro. John Wallace and Bro. J. W. Priser.

Other business was transacted, the offering taken and report read. Closing with prayer and song.

Some sickness prevails with our members, but our attendance is good, ranging from 50 to 80 or more throughout the winter.

Sarah E. Yontz,
R. 2, Topeka, Ind.

ENGLEWOOD, OHIO

We met in regular quarterly council March 23rd, at 1:30 p. m. Opening song 690. Bro. Herbert Parker read Romans 12, and made a few remarks on same.

Our elder, Bro. Robbins then took charge and gave some admonition on a few things which was helpful to all. The delegates were elected for the District Conference. There was not much business, but all was

taken care of in a Christian manner, showing the spirit of the Lord working.

We hope and trust this same spirit is working throughout the brotherhood, that we may be all firmly united together as the evil days approach.

Ivene Diehl,
New Lebanon, Ohio.

DALLAS CENTER, IOWA

The spring concil was held at this place Saturday, March 2nd. The opening exercises were conducted by Elder John M. Hawbaker. Not much business was brought before the church. The visit of the deacons was given and accepted.

Elder Hawbaker gave a very good message on Easter morning, for a text he used "To an Inheritance Incorruptable and Undeified."

There can a lot of teaching come from these few words. The inheritance we have with God as heirs and joint heirs with Christ. Let us live more true and close to Him.

C. R. Gehr, Cor.

I THANK YOU

Having received so many letters from elders and other members, I use this means to thank you for your kindness as I cannot answer each one. It is a great pleasure to know so many are interested in my welfare. At present I am not improving, but if it is the Lord's will, I am ready to go. I am now 70 years old and have enjoyed my Christian life.

Your brother,
John Sponsellor.

* * * * *

OBITUARY

* * * * *

JOSEPH KINSEL MYERS

Son of Abraham and Susannah Myers, was born August 6, 1853, in Mifflin county, Pa. Here he spent his boyhood days. At the age of fourteen he came west. Although only a boy, he worked on a farm near Lena, Ill., for two years. From there he came to Adel, Iowa, to live with his sister, Mrs. Sarah Stine.

December 30, 1873, he was married to Mary Ann Bashore at her sister's home in Lawrence, Kansas. They came to Dallas Center in the spring of 1874 and settled on the farm 3½ miles northwest of Dallas Center, which was their home for many years. To this union were born one son and six daughters. Two daughters died in infancy. In 1875 he and his wife united with the Church of The Brethren at Panther Creek and later became charter members of the Church of The Brethren at Dallas Center. He lived true and faithful to his baptismal vows and at the time of his death he held the office of deacon in the Dunkard Brethren church.

He was preceded in death by his wife, Mary Bashore Myers, on April 24, 1914; also his son, Irvin Myers, preceded him in death November 5, 1935. On October 6, 1918, he was united in marriage to Hannah C. Badger. They lived four years on the farm north of town, after which they moved to Mrs. Myers' property in Dallas Center in the spring of 1922 where he lived the remaining part of his life.

On February 22, 1938, he was injured in an automobile accident and had been in failing health since that time. August, 1939, he spent several weeks in the hospital in Des Moines. During his illness he was cared for by his faithful wife and four daughters. On January 13, 1940 he was moved to the home of his daughter, Mrs. O. S. Reiste, where he passed away March 16, 1940, just nine weeks to the hour from the time he was moved there.

He is the last of his father's family to answer the call of the Heavenly Father in departing this life, at the age of 86 years, 7 months and 10 days. He leaves to rejoice in his gain his aged wife, Hannah C. Myers of Dallas Center, and four daughters: Ida M. Zuck, Los Angeles, Calif.; Essie Laughman, Redfield, Iowa; Vertie Weber and Mary E. Reiste of Dallas Center; also his son's wife, Mrs. Alice Myers Cooper of Dallas Center; 13 grandchildren and eight great grandchildren, besides a large number of other relatives and friends.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of
the bar
When I put out to sea.

For tho' from out our bourn
Of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

C. R. Gehr, Cor.

CORRECTION

Make this correction on your ministerial list. E. W. Pratt, 405 S. Chelan Ave., Wenatchee, Wash.

HOW READEST THOU?

It is one thing to read the Bible
through,
Another thing to read to learn and
do.

Some read it with design to learn
to read,
But to the subject pay but little
heed.

Some read it as their duty once a
week,
But no instruction from the Bible
seek;
While others read it with but little
care,
With no regard to how they read,
nor where.

Some read to bring themselves into
repute,
By showing others how they can
dispute;
While others read because their
neighbors do,
To see how long 'twill take to read
it through.

Some read it for the wonders that
are there,
How David killed a lion and a
bear;
While others read it with uncom-
mon care,
Hoping to find some contradiction
there.

Some read as if it did not speak
to them,
But to the people of Jerusalem.
One reads with father's specs upon
his head,
And sees the thing just as his father
said.

Some read to prove a preadopted
creed,

Hence understand but little that
they read;

For every passage in the book they
bend

To make it suit that all-important
end.

Some people read, as I have often
thought,

To teach the book, instead of being
taught;

And some there are who read it out
of spite,

I fear there are but few who read
it right.

But read it prayerfully, and you will
see,

Although men contradict, God's
words agree;

For what the early Bible prophet
wrote,

We find that Christ and His
apostles quote.

So trust no creed that trembles to
recall,

What has been penned by one and
verified by all.

Selected, Virginia Malott.

DON'T MAKE THE WRINKLES DEEPER

Is father's eyesight growing dim,
His form a little lower?

Is mother's hair a little gray,
Her step a little slower?

Is life's hill growing hard to climb?
Make not their pathway steeper;

Smooth out the furrows on their
brows,

Oh, do not make them deeper.

There's nothing makes a face so young

As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make

Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,

But make their love grow fonder.
Much have thy parents borne for thee,

Be now their tender keeper;
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
Be patient, true and tender;
And make the path that ageward leads

Aglow with earthly splendor.
Some day thy dear ones, stricken low,

Must yield to Death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.

Selected, Elta K. Harman,
Industry, Ill.

GOOD ADVICE

New Year is the time to make good resolutions. Better start practicing them now, so the change won't be so sudden.

Hardening of the heart makes one grow old faster than hardening of the arteries."

AN ENEMY HATH DONE THIS

Dora Spurgeon

When God made the heaven and the earth and all that in them is, he made them good. But there was one in heaven who did not stay good and God cast him out of the heavenly realm and he became an enemy to God and to all that, or any, who try to do right. By his cunning way he caused our forefather and mother to fall.

But God was kind and promised to send one who would redeem us from the fall. Sending His own Son to earth to live a life of humility and taught the way of life and healing many that were afflicted and doing all the Father's will. The enemy was trying to put down his work, from the first of his coming into the world. But God took care of him until it was his will he should die for the world, then he withdrew and the enemy and his helpers nailed Him to the cross. But when the time came for Him to arise, He came forth and went back to the Father,

there preparing a place for all who will live Godly in Christ Jesus. And although there are many who are saying he did not send his son to die for us, we know it is the enemy who is doing this and is trying to lead us away from the strait and narrow way.

For we know when we read God's word carefully and prayerfully it tells us plainly He did come and did the work the Father had planned for Him to do, and He has left us His word and tells us if we will do His will He will come again and take us home with Him. For He said when He left He would come again.

When the church first started the enemy tried to put down the Master's work by persecuting and killing his followers, but he soon saw that would not do, for the church grew the more. We read in the Bible where the enemy came to Jesus in the hour of temptation and said if thou be the Son of God command that these stones be made bread. But Jesus said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. So let us be careful

that the enemy does not deceive us and make us believe we can be saved without doing all Jesus tells us to do.

But let us all study carefully th word of God and strive hard to do his will and the enemy will have no power over us. But the Holy Spirit will lead us into all truth and Jesus will take us when this life is over, into that happy home where there will be no more sin or sorrow or pain and he will wipe all tears from our eyes.

In this world we have crosses to bear and we have losses but if we can bear them patiently and cheerfully as the disciples did, we shall receive far more than we can hope to gain in this world. We know the enemy is the one who brought sorrow and death into the world, so let us hold fast to the one who said, "Come unto me all ye that labor and are heavy laden and I will give you rest, take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy nad my burden is light." There are so many of Jesus' words that give us comfort in any trial or temptation if we study the word.

So let us all be happy that we are counted worthy to suffer a little. When we think how much Jesus has done for us, and what he has promised us if we live faithful till death. So let us watch and pray for the end is not yet.

Newberg, Ore.

THREE WORLDS

John G. McCord

There are three worlds which should be viewed with serious attention: The first is heaven, where there is no night; the second is hell, where there is no day; and the third is the earth, where day and night succeed each other. Heaven, where there is an eternal day, is a place of unmixed holiness and happiness. Hell, where there is an everlasting night is a place of unmixed sin and misery, but earth, where there is alternate day and night is a mixed world. Here, there are a few who are holy and happy, and many who are polluted and miserable. But the happiness of the one has a mixture of sorrow and suffering, and the misery of the

other is mixed with a few carnal pleasures.

In this miserable world, heaven and hell are set before us; and here we make our choice, either of the one or of the other. If we choose sin and folly we cannot escape the damnation of hell; but if we make choice of holiness and wisdom, heaven will be our everlasting home. These thoughts should sink deeply into our hearts, while we remain in a state of probation that we may turn to our God and Savior by repentance and faith before it be too late. Grace and glory are offered to us in the everlasting Gospel, if we accept the gracious offer on the terms of the Gospel, we may look forward with humble confidence to a day of glory, which will not be followed by a night of shame and contempt. If we are resolved to live in sin, we may expect to die in shame and while the righteous rise to glory and honor, we shall be covered with darkness, and weep into despair.

Strodes Mills, Pa.

Whatsoever a man soweth, that shall he also reap. Gal. 6:7.

The best use we can make of god fortune is to share it with our fellows.—Julian Hawthorne.

Justice between men or between nations can only be achieved through understanding and good will.—Jane Addams.

Man's noblest gift to man is his sincerity, for it embraces his integrity also.—Henry D. Thoreau.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 7—I John 1:1-10.
 Apr. 14—I John 2:1-29.
 Apr. 21—I John 3:1-24.
 Apr. 28—I John 4:1-21.
 May 5—I John 5:1-21.
 May 12—II John 1:1-13.
 May 19—III John 1:1-14.
 May 26—Jude 1:1-25.
 June 2—Mark 1:1-20.
 June 9—Mark 1:21-45.
 June 16—Mark 2:1-28.
 June 23—Mark 3:1-21.
 June 30—Mark 3:22-35.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Rebekah at the Well. Gen. 24:1-67.
 Apr. 14—Esau and Jacob. Gen. 25:27-34.
 Apr. 21—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 Apr. 28—Jacob Leaves Home. Gen. 27:41, 28:5.

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 June 23—Joseph's Love For His Brethren and Father. Gen. 45:1-28.
 June 30—Review. Stories of the Quarter.

BIBLE MONITOR

Vol. XVIII

May 1, 1940

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A RENEWED MIND

To live a resurrected or quickened life—a Christian life, there must be a change in the mind of the individual. Paul tells us that before our conversion we were "alienated and enemies in our mind" but after being regenerated we were reconciled, brought into a state of favor and fellowship with God. Before our conversion we engaged in wicked works, but now we think and act differently. While we were alienated from our Maker our activities were largely determined by human reasoning, but since this transformation, brought about through faith in, and obedience to the Christ, our minds are subject to a higher law, "the law of the Spirit of life in Christ Jesus."

The necessity of this

change of mind is pointed out clearly in these lines: For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the Carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:5-7.) The human mind in its unregenerated state is at enmity with God therefore it must be changed to bring about harmony and peace. It is not subject to the law of God hence it cannot function to the honor and glory of God. A renewed mind is one that is brought under the power and control of the law of God.

It is the mind that controls the activities of the

body, so if there is to be any transformation in the life of the individual there must be a change take place in the mind. If there is to be a different way of life there must be a different way of thinking. The unregenerated human mind is not a safe guide because it directs the individual in the way that satisfies the lust of the flesh, the lust of the eye and the pride of life. Because of this the apostle Paul appeals to us in these words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:1-2.)

When the mind is renewed it is restored to a state of subjection and obedience to the will of the Lord. In this state we no longer are directed in our way of living by human reasoning, but by the law of the Lord which directs us into a more abundant life, the way of

life everlasting. This law of the Lord has a profound effect upon us. David speaks of it in these words: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." (Psa. 19:7-9.)

A renewed mind causes one to renounce self and cleave unto the Lord with a whole heart. It prompts one to a full surrender that the will of the Lord may be done in our lives. Paul explains it in these words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.) This is the kind of a life that is truly Christian. If all who profess to be followers of the Christ would just live such a life what a different world this would be. It is certain

much of the evil would disappear and many of the problems and difficulties that now confront us would be no more.

Christ alone can solve our problems and bring peace and happiness to this troubled world. Oh that men would recognize this and yield their minds and bodies to him that they might enjoy this more abundant life. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3.)

NOTICE

The Quinter church requests that each church write how many of their members contemplate attending conference, that we may have some estimate for our cooks and for lodging. We insist that you make it a large attendance. We are expecting you. Please write to O. T. Jamison, Quinter, Kans. The wish of the church.

It takes only a little love

To make this life more sweet;

It only takes a little cheer

To make the day complete.

HEAVENLY RECOGNITION

J. C. Maple

"And there appeared unto them Elias and Moses; and they were talking with Jesus." (Mark 9:4.)

This wonderful scene throws a flood of light on several important questions that are of great interest to man, and have occupied the attention of the race in all the ages of the past. Conscious that they must die and pass out of this life, men have ever been anxious to know what awaits them in the great future. "Men dieth and wasteth away; yea man giveth up the ghost, and where is he? Does he live beyond this life, and if so will we know each other there? Shall the parent meet and know his child, and the friend recognize his friend in the next life? Shall the associations of this life be renewed there? "Shall the love of yore blossom once more?" The fact mentioned in our text teaches us too great truths: I. That man survives death. "There appeared

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unto them Moses and Elias." Moses had died more than 1400 years before he appeared with Christ on the mount of transfiguration, and there is no account of his being raised from the dead; and yet we find him alive and in the conscious exercise of all his powers, talking with the Savior. This shows that he was not sleeping the grave; and if this is true of Moses, why not of all men? From this we learn that death is only an

epoch, and not a period in man's history. It is a great change in himself and in his surroundings, but he still lives. I like the Scotch idea of death. Those old highlanders, who think and speak in the Gaelic never refer to the departed as dead. They mention them as having shifted their abode, or as gone where they are better off. If called upon to speak directly of some person who has died, they call him the non-lasting or the non-enduring one. A clergyman once offended a highland girl by asking when her father had died. "Brutes alone," she angrily exclaimed, "die; and when they die, are dead. Human beings do not die. They shift off this scene; they depart, they go, they change, they sleep, if you like, or are gathered unto their Father. But they don't die and can never with propriety be spoken of as dead." Our departed friends are not dead, but are with Christ in our "Father's house."

This was the faith of Paul. "Absent from the body and to be present with the Lord," was the apostolic faith.

"Forever with the Lord!

Amen, so let it be!

Life from the dead is in that word,

'Tis immortality.

"Here in the body pent,

Absent from him I roam;

Yet nightly pitch my moving tent

A day's march nearer home.

"My Father's house on high,

Home of my soul how near;

At times to faith's forseeing eye,

Thy golden gates appear!"

Death does not destroy man's identity. This belongs to the soul, and not to the body. Hence Christ said, "Fear not them which kill the body, but not able to kill the soul."

The body is only the servant of the mind, and the mind exists independent of it. The body may and will perish, but the soul still lives, and the man is conscious that he is the same being. The rich man realized that he was the same being who had lived in this world, and was deeply conscious of his accountability for the life that he had lived here. He had an awful realization of this fact in the burning remorse of conscience.

The beggar had a glorious realization of the fact that he was the same being who had lived and suffered in

this world. He was conscious of a great change in his condition but not in his nature.

There is no death! An angel form
Walks o'er the earth, with silent tread

He bears our best loved things
away,

And then we called them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest
flowers;

Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous
tones

Made glad these scenes of sin and
strife;

Sings now an everlasting song
Amid the tree of life.

They are the same beings in nature, thought and love. They have only changed their bodies, and gone into new and higher scenes and associations.

Born unto that undying life,
They leave us but to come again;
With joy we welcome them—the
same

Except in sin and pain.

And ever near us though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

II. We learn from our text that we will know our friends in heaven. The disciples who were present

with Christ at his transfiguration knew Moses and Elijah. This is as evident as that they knew Christ and one another, and is it reason to suppose that they will recognize Moses and Elijah in heaven and not know one another? Will they know men who lived centuries before they were born into existence, and not be able to recognize the friends with whom they lived and labored here in this life? This does not look reasonable.

The Bible and the laws of nature teach us that we will carry with us into the next life a vivid recollection of this world, of things, events and persons, such as we take with us when we go from one country to another; from America to England.

Mental science and the history of man teach us that the memory is imperishable, and that the inner and outward history of our lives is written on the soul never to be effaced. It is a record that we can not blot out. There are many facts on record that go to prove this proposition. The following facts show the power of the memory. There was a Corsican boy who would re-

hearse forty thousand words whether sence or nonsense, as they were dictated, and then repeat them in the reverse order with out making a single mistake. A physican, about 60 years ago, could repeat the whole of "Paradise Lost" without a mistake, although he had not read it for 20 years.

Euler, the great mathematician, when he became blind, could repeat the whole of Virgil's "Aeneid" and could remember the first line and the last line in every page of the particular edition which he had been accustomed to read before he became blind. One kind of retentive memory may be considered as the result of shere work, determination toward one particular achievement without reference either to cultivating, or to memory on other subjects. This is frequently shown by persons in humble life in regard to the Bible. An old beggerman, at Sterling, known about fifty years ago as "Blind Alick" afforded an instance of this. He knew the whole of the Bible by heart, insomuch that if a sentence was read to him, he could name the book, chapter and verse; or if the

book, chapter and verse were named, he could give the exact words. A gentleman to test him, repeated a verse, purposely making one verbal inaccuracy. Alick hesitated, named the place where the passage was to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninetieth verse of the seventh chapter of the book of Numbers. Alick almost instantly replied: "There is no such verse. That chapter has only 89 verses."

Gassendi had acquired by heart 6,000 Latin verses; and in order to give his memory exercise, he was in the habit of daily reciting 600 verses from different languages.

Facts may seem to fade from the memory and appear to be lost, but the record is there, and it only needs to touch the right spring to call it out. There is a method of writing in which the characters are invisible until the paper is held before a fire, when the writing is brought out by the heat. Thus it is with the records of memory. There is always a key to them.

A mother had two little

children captured and held in bondage by the Indians. They had lived in their captivity so long - that they could give no account of themselves. When peace was restored the mother visited the Indians to recover her children, and all the captives were drawn up in a line; but the sorrowing mother could not tell which was hers, and she turned away weeping. She thought of the song she used to sing to them when they were little, and with a trembling voice she commenced to sing. Scarce a line had been sung when her two children rushed from the line, exclaiming, "Mamma, mamma!" She touched the right chord and memory all came back again.

Ex-governor Richard J. Oglesby, of Illinois, recently told a party of his friends the following circumstance: "When I was a boy I was bathing with some friends and got beyond my depth and was unable to swim. I had heard that when a person goes down the third time he drowns. I counted distinctly the number of times I sank, and when I started down the third time I said to myself, 'Here goes

the third and last time; now I am dead.' Every event of my life passed before me with vivid distinctness, but without creating any peculiar feeling. I saw them go by as if they were a swift moving panorama. My consciousness suddenly departed, and it seemed to me that I died. I was rescued immediately after touching bottom the third time, and after working with me for nearly an hour life was restored."

A similar experience has been described by others who have been near death by drowning. It suggests the thought that possibly the instantaneous presentation of the events of a lifetime may be analogous to what will take place at the last judgment, when the unsaved will stand before God self-condemned. (Matt. 22: 12.)

The imperishable nature of memory is clearly taught in the Bible doctrine of a future judgment. From it we learn that the present life is a state of probation; the future life a state of reward and punishment; thus showing that they stand intimately related, the one to the other. "For God shall

bring every work into judgment, with every secret thing, whether it be good or whether it be evil.' The fact in this question bearing on subject is this: A man cannot enjoy reward nor suffer punishment without any memory of that for which he is rewarded or punished. He may know that he is enjoying great happiness, or suffering severe punishment; but he will not, and cannot know why it is without the aid of memory. The Bible clearly teaches us that at the judgment the memory of the entire life will remain so minute as to embrace thoughts, words, actions, personal events. (Matt. 25: 31-46.)

All these things will be recalled, and men will be judged, and rewarded and punished according to them; but how can this be without personal recognition there? How can this minute memory of events, acts, and persons remain and we not be able to recognize each other? It is not possible in the nature of things. Man is made for society. His nature is constructed upon this plan, and there is nothing in death to change

it: for his social powers belong to the soul, and not to the body. It is the first, last and strongest instinct of our nature to find companionship. For this, man will endure everything—poverty and hardship.

The great solace of the grief of parting here is the sweet assurance that our friends are waiting for us on the other shore—the sobbing of the farewells mingle with the kisses of the welcome. The Bible clearly teaches us that the sainted dead in the next life exist in one place where they are intimately associated, and have intercourse with each other.

John says, "After this I beheld, and lo, a great multitude, which no man could number, of all the nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "Therefore are they before the throne of God, and serve Him day and night in his temple."

How can the redeemed be

all in one home engaged in the same worship, and sing the same songs and not recognize each other?

I count the hope no day dream of the mind,

No vision fair of transitory hue,
The souls of those, who once on earth we knew,

And loved and walked with in communion kind;

Departed hence, again in heaven to find,

Such hopes to natures sympathies true,

And such we deem the Holy Word to view

Unfolds, an antidote for grief designed,

One drop from comfort's well, 'tis this we read

The Book of Life; but if we read amiss,

By God prepared fresh treasures shall succeed

To kinsmen, fellows, friends a vast abyss

Of joy; nor ought the longing spirit need

To fill its measure of enormous bliss.

Selected, Mrs. Howard Garland.

TEMPERANCE

Vernie Deihl

Tempreance means a moderate use of things not harmful, and a total abstaining from things harmful. To be temperate we must control our body in every way, watch our temper in

playing and dealing with other people, our tongue in speaking, our appetite in eating, and our dress so we may present our body pure and clean for God to dwell in. In the midst of churches, religious institutions and professedly Christian homes, many youth are choosing the path to destruction. By intemperate habits they bring upon themselves disease, and through greed to obtain money for sinful indulgence they fall into dishonest practices.

Temperance strikes deep and should include carefulness in food, drinks, drugs, fashions, morals, religion—well, just living in general. Usually when we speak of temperance we use it in the liquor question and sometimes tobacco. But why not look at it as stated above, from all angles, lots of over-eating, expenditures and ways of living strike at the temperance question.

We will note a few here: Coffee used in the United States is about 12 pounds per capita yearly. More than a billion pounds. Coffee contains caffeine which is taken in medicine from 1 to 5 grains—a cup of coffee usually contains from

1 to 3 grains. Look at the coffee consumption for one year in the United State, 1,-200,000,000 pounds coffee, 450 cups to each inhabitant in which they get 12,000,000 pounds of poison—7,000 grains to the pound, then we have 84,000,000,000 grains or 50 grain doses for each person in the United States in one year. Coffee is only a stimulant making keener activity for the time being.

Teas contains from 1 to 4 per cent theine which is identical with caffeine, it also has tannic acid that lessens secretions and circulation.

Cocoa and chocolate contain theolomine, caffeine, tannic acid and fat, thus not so damaging as tea and coffee, as the fat gives it a little food value.

Dope or narcotic drugs is another evil we must watch. Here we have such as opium, morphine, heroin, cocaine and marijuana as it is called in America. Marijuana is the greatest danger the United States faces today as far as drugs is concerned. It can be grown in almost every state in the union, it is grown where there is no more land than

a back yard. It is made into reefers which so much resemble cigarets made from tobacco it is hard to catch up with. One sleeping drug recently increased from 25,000 pounds to 45,000 pounds in two years. Dope or narcotics, destroy will power, obliterates the line between right and wrong, spawns lawlessness, breeds sex abnormalities and crime, drives addicts to poverty, blasts careers, leads to insanity, and makes other addicts. Health is our greatest asset, it means more than money or property.

In 1937 the undergraduates of the University of Philadelphia dragged out the bars—men were not allowed beer in their club houses although the authorities granted it.

The governor of Pennsylvania has made known that there will be no liquor or beer served in Pennsylvania's exhibit building at the New York world fair.

A clipping of 1936: "Flora Baxter, 15, of New York, loses \$15,000 inheritance if she marries a man who smokes or drinks.

We have almost gone fun crazy, everything must

have play in it, we have become intemperate with it. In 1935 we spent \$699,051,000 to be entertained. This is the amount taken in by the 37,677 places of amusement.

The movies are undermining the morality and noble ideals of millions of people; between 73,000,000 and 75,000,000 people attend the movie theaters in America every week. 30,000,000 are youth and children, 11,000,000 under 14 years of age and at the most impressionable period of their lives. Forty-nine per cent of 252 girls in one state training school said movies made them want to live a fast life.

Intemperance on self-indulgence is never aesthetic, no matter what form it may take, whether drinking, over eating, over dressing or over doing in speech or act. It is always an offence against good taste, good conduct and good morals.

Nokesville, Va.

THE CHRISTIAN'S FUNCTION

If you had as vast and far-reaching a mission to

perform as Jesus had, how would you go about it? Would you plan some great strategy or formulate some great organization? Jesus did not. It is a little short of amazing to see the way he spent the there brief years of his ministry. He spent them in an obscure part of the world with a simple people, and busied himself for the most part with going about from person to person and group to group, healing their diseases, relieving the strain of living and easing their burdens. He was content to give people a new lease on health and life and a new hold on God.

If Jesus set such importance on helpfulness of this sort, may we not conclude that this is the kind of thing he would have his followers do? Was not that indeed the very thing he told his disciples to do? He went about doing good. He told them to extend his ministry of healing, cleansing and helpfulness. He told them that their self-realization should be found in self-forgetfulness in service to others. He set before them the example of the good Samaritan, and held up to them the warning

of the rich man who feasted sumptuously, but overlooked the beggar at his gate.

—Selected.

SCRIPTURAL PEACE TESTIMONY

Military Conscription and the Conscientious Objector

Guy F. Hershberger

Conscription or compulsory military service, as we understand that term today, is a comparatively recent development. In western Europe, at least, there was nothing like it until 1688. At that time the French government selected by lot certain citizens who were asked to give temporary military service. But not until the French Revolution and the subsequent rule of Napoleon did France adopt a program of drafting all able-bodied men of serviceable age into the army. Since that time conscription has been a regular part of the French system and during the nineteenth century it was adopted by all the important countries of the European continent.

In the United States the first serious attempt to use the draft was during the Civil war. But it was not rigidly enforced either in the north or south. The person drafted could secure exemption by paying a cash bonus or hiring a substitute. During the World war, however, the United States Congress passed the Selective Service Act in less than six weeks after war was declared, and before the war had closed all able-bodied men between the ages of 18 and 45 were made liable for military service. It is clear then that the programs of military conscription have grown steadily more effective during the nineteenth and twentieth centuries, both in the United States and in Europe.

In the event of a future war the problem of conscription may of course not prove any more serious to the conscientious objector than during the World war. It is possible that he may receive as much consideration as he did then. But whatever the case may be in regard to that, all indications point to a much more effective general conscription program in the next war than in the

last.

The plans of the War Department at Washington are now ready for immediate action. The next Selective Service Act is already drawn in the form of a bill, and the plans call for the immediate enactment of this bill into law upon a declaration of war. That is, if Congress should declare war tomorrow the mobilization bill would be brought up immediately and passed. Registration day would then be set for the following week, and within eight days after the declaration of war the machinery for converting private citizens into soldiers would be in full operation.

Under this plan, as in the last war, those registered will be classified into five classes. Those who are physically able, who have no dependents and who are not engaged in any work considered necessary for war purposes will be placed into Class 1, subject to immediate call to an army camp. And so within thirty days after the declaration of war it is expected that a large number of private citizens will have been converted into soldiers wearing the military uniform and drill-

ing with the bayonet.

In order to overcome all opposition to the conscription program there will be a terrific program of propaganda. Posters staring at one from every hand will scream: "Patriots Will Register—Others Must." Feature stories in the newspapers will carry a threatening undertone suggesting grave consequences for those who do not fall into line. Three-minute speakers, chosen from lists already in the hands of the war department, will appear on every radio and motion picture program. The effect of this is supposed to break down all opposition and move the entire population swiftly along the road to war. And no doubt the plan will succeed except in the case of those who have deep-seated convictions that war is wrong.

Evidently the government expects that there will be a number such, however, just as in the case of the World war. For this reason the bill contains a clause providing for the real conscientious objectors. This clause says that such persons, if their conscientious objection to war is established under

such regulations as the President shall prescribe, shall not be compelled to serve in a combat capacity. But they shall be required to serve in such capacity as the President may declare to be noncombatant. This provision is practically the same as that in the Selective Service Act of 1917.

From this description of the War Department's Plans it is clear that the conscientious objector to war will face a serious situation. Nonresistant people should not be alarmed, however. They should remain calm and confident, placing their entire trust in God. As suggested earlier in this article it is possible that they may receive as much consideration as they did during the World war. But the War Department's general program of action will certainly be more effective than it was in 1917. And for that reason nonresistant people must study their problem carefully and plan a tentative course of action well in advance. The official Peace Problem Committee of our church is aware of this need and is doing a splendid piece of work which should prove very

helpful in case war should actually come.

But however helpful the official committees of the church may be, there are some things which they cannot do for the individual. In time of war each nonresistant Christian must stand on his own feet. He may receive help from others, of course, but ultimately he must make his own decisions and what happens to him will depend largely on his own attitudes and the quality of his own convictions and Christian experience.

What then are some of the specific problems which the young man of draft age will meet personally in a war situation? And in what way shall he meet them? Judging from experience in the World war every such young man must settle the fundamental moral question now. If he has no solid conviction in advance that war is wrong, he will find it difficult to make other important decisions as he goes along. But if he is well established in advance on this point, other points of detail which are not clear now should become clear as he proceeds.

So the first thing needful is to settle the fundamental moral question now. Is war right or wrong? Can a follower of Christ have any part in a military organization whose business it is to kill human beings? If the young man of draft age answers this question in the right way now, he will be in a position to answer subsequent questions in the right way also.

During the World war the first official test of the conscientious objector called by the draft was at the time of registration. Apparently this will again be the case in the event of a future war. Experience seems to show that at this point the best plan to follow is to obey the law and register. At that time, however, the one who registers should state his conscientious scruples against war, and at the same time express his willingness to render other useful service of a nonmilitary character, particularly for the relief of suffering humanity. The true nonresistant Christian is willing to encounter danger for the saving of life, but he is not willing to aid in destruction of life under any circum-

stances.

During the World war the second important experience of the conscientious objector was to receive a summons to appear for military duty. Upon his appearance he was taken to a military camp where he was expected to take up his duties as a soldier. It was at this point that the real test generally came. When instructed to put on the uniform and take part in military drill he informed the officers as tactfully as he could that he was unable for conscientious reasons to perform military service. He was then certain to undergo a certain amount of testing, and sometimes even persecution.

Eventually, however, all who proved themselves genuine, sincere conscientious objectors were segregated from the regular soldiers. Some were then released for reconstruction service in France. Some were given farm furloughs. Others were imprisoned. Some, on the whole, received very good treatment. Others did not fare so well.

It is the hope of the Peace Problem Committee that in the event of a future war it will be possible to obtain the

segregation of the conscientious objector at an earlier point than was the case in the World War. If this can be accomplished it may be possible to avoid the duplication of some of the unfortunate camp experiences of that time.

In case of a future war the church leaders are also hoping that it will be possible to carry on a much larger and more effective relief program than was carried on in the last war. In fact, the Mennonite relief program has been in progress in Spain for two years and the Relief Committee is hoping to expand that program into other stricken areas in Europe as soon as possible.

Relief of human suffering is the nonresistant Christian's alternative to military service. He is willing to save human life, even at the risk of his own, but he is unwilling to destroy life under any circumstances. He must take care, therefore, not to be misled into any program of noncombatant military services disguised as humanitarian service. Service in the medical corps of the army for example is, after all, military service.

The nonresistant Christian makes a sharp distinction between so-called noncombatant military service and noncombatant civilian service. The former is war service; it is part of a killing program. The latter is a service of love; its sole aim is to heal and build, not to destroy.—Youth's Christian Companion. Selected.

LOVE

Charles H. Ness

Love defined: a feeling of strong personal attachment, to take delight or pleasure in, determines a Christian in reality, love for self from a gospel standpoint is condemned, but love for others from a gospel standpoint is recommended. Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. 22: 37-40. John said to love God is to love our brother

also. (I John 4:21.) The brother, sister and neighbor is not self.

John again says, "By this we know that we love the children of God, when we love God, and keep his commandments. If a man say, I love God, and hateth his brother, he is a liar." (I John 2:5.) But thanks to God for his blessed word "which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good work." (II Tim. 3: 16-17.)

Love is declared to be the chief test of Christian discipleship. Jesus says, "Ye have heard that it has been said, thou shalt love thy neighbor and hate thy enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." (Matt. 5:43-45.)

Jesus again says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one

another. By this shall all men know that ye are my disciples, if ye have love one to another." "St. John 13:34-35. Oh how Jesus emphasizes love one another, it must be very, very important and essential in regard to salvation. John says, "We know that we have passed from death unto life, because we love the brethren, hereby preceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren, but whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." (I John 3:14, 16-19.) According to the latter thought of above scripture a character of that type does not possess the love of God, he cannot have it, for the love of God does not dwell there, therefore let us conclude with John in the following verse and say, "My little children, let us not love in word, neither in tongue; but in deed and in truth," without love all other motives fall short of furnishing the true stimulus of Christian living. We find this thought verified in I

Cor. 13:1-3, "Though I speak with the tongues of men, and of angels, and have not (love) charity, I am become as sounding brass, or a tinkling cymbal and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not (love) charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not (love) charity, it profiteth me nothing."

Therefore we can again see, all gifts, however excellent, are nothing without real genuine love prompting. Love is the main-spring of holy living, without it there is no holy living, cannot be; the reality and power of this love are properly apprehended only under the influence of the Holy Spirit, because "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5.)

All sin roots itself in selfishness, so all virtue springs out of love, virtue went out of Jesus simply by faith touching the hem of his

garment on one occasion as you Bible readers know. Love is one of the fruits of the spirit, real love will not lose its power, it is ever effective and never fails, there is a thing like lovers of pleasure more than lovers of God and this is an evil condition, a selfish condition contrary to the will of God and is condemned by his word.

Think of the love that dear Stephen had, that prompted him to stand firm for Christ and his word though death stared him in the face by false accusers which he could have avoided by simply yielding to their demands, but the love for Christ was too strong and too powerful to resist and throw up hands, it was only to such type men as Stephen, and dear John who was banished from his home and friends and everything and put out there on the Isle of Patmos (simply for the love of God) and have endured from a human standpoint such awful unpleasant experiences, that God opened up and permitted them to look over into the realm of Glory and then turn back and say, "Father do not lay this sin to their charge," and

Jesus who went through similar experiences before hand.

Therefore we, dear readers and Christian professors, should pick up courage and go on rejoicing in the God of our salvation and in doing whatsoever is commanded in God's word. How strongly are we attached to Jesus Christ and the church? Do we, with our intelligent minds, really delight in the whole law of God? What is the extent of our love for others? Were we drawn to the test would we go with love to the limit in laying down our lives for the brethren? We cannot block or check real love, it will take its course.

Love is the fountain whence, all true obedience flows;

The Christian serves the God he loves, and loves the God he knows.

Our God is love; and all his saints, His image bear below

The heart with love to God inspired, with love to man will glow.

R. 1, Dallastown, Pa.

THE COOK OR THE BOOK, WHICH?

C. M. Johns

The early church prayed in the upper room. The

twentieth century church cooks in the supper room. Play has taken the place of prayer and feasting the place of fasting. There are more full stomachs in the church than there are bended knees and broken hearts. There is more fire in the kitchen range than in the church pulpit. When you build fire in the church kitchen it often, if not altogether, puts out the fire in the church pulpit. Ice cream chills the fevor of spiritual life. The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room!

They were not waiting on tables; they were waiting on God. They were not waiting for the fire from the stove, but for the fire from above.

They were detained by the command of God, and not entertained by the cunning craftiness of men. They were all filed with the Holy Ghost; not sutffed with stew or roast. Oh, I would like to see the cooking squad put out and the praying band put in. Less ham and sham, and more heaven. Less pie and more piety. Less use for the cook and more use for the old Book; put out the

fire in the church kitchen and build it in the church. More love and more life.

Fewer dinners, and get after sinners; let us have a church full of waiters, waiting on God, a church full of servers, serving God.

John 2, beginning at the 13th verse, tells us where the Jews had their passover and Jesus coming there, found they had been selling sheep and oxen, and such like, and how he drove them out of the temple and said unto them, "Take those things hence; make not my Father's house an house of merchandise."

Neffsvlile, Pa.

NEWS ITEMS

MECHANICSBURG, PA.

We, the Mechanicsburg Dunkard Brethren church, held our council March 28th. Bro. Lester Eckert read I Psalms and led in prayer. Elder Jacob A. Miller then took charge of the work, minutes of our former council were ready and approved. There was not much business to come before the meeting.

Four requests for letters of membership were granted to Bro. Stump and family, he being one of our deacons.

We decided to hold an election for an evangelist which will be announced later, and when our meeting will be. We retained our secretary, Elder Ray Shank, for another year.

Our Elder admonished us on some things that were not just as they should be. We expect to hold our spring love feast May 11th and 12th, beginning at 10 o'clock a. m. We invite all who can come and be with us and help make a love feast long to be remembered. We ask the prayers of all of like precious faith to help us all.

Our council was closed by Bro. Paul Smith leading in the closing prayer.

Harry L. Junkins, Cor.,
R. 1, York Springs, Pa.

NORTH CANTON, OHIO

We, the orion Dunkard Brethren church, are planning on holding our spring communion on Saturday, May 11th. Services will start at 10:30. We are having an all day meeting. We invite all who can to come and enjoy this meeting with us. Come and bring others with you.

Clarence Surbey, Cor.

NEWBERG, ORE.

The members of the Newberg church met in regular quarterly council March 30th, beginning at 2 p. m.

After the opening song, our Elder, E. L. Withers, read and commented upon Psa. 145, prayer following by Elder J. A. Reed.

There was little business to be taken care of at this meeting, but whether it be little or much, it is the Lord's work and must not go undone. The time of our Sunday evening meetings was changed from 6:30 to 7:00 for Bible study and preaching at 8:00, to continue through the summer months.

It was decided to hold our spring love feast April 20th. We would appreciate any who can to come and enjoy this happy occasion with us. The fellowship of those of like precious faith is sweet and our desire is that it might be possible for us to meet more often with brethren and sisters who are separated from us by distance.

May the Lord help us to do his bidding at all times and may our prayers ever be "Thy will Lord, not mine, be done."

Sister Elsie Harlacher,
R. 2, Box 104, Newberg, Ore.

BEREA, VA.

We, the Berean congregation met in our regular spring council March 30th. The opening devotions were led by Bro. T. I. Bowman, hymn No. 237 was sung. The meeting was in charge of our Elder, Bro. Jacob Glick.

Bro. Glick was appointed delegate to District Meeting.

We expect Bro. J. L. Myers to be with us in a series of meetings to begin May 3rd, continuing about ten days. Our love feast will be May 11th.

We ask an interest in the prayers of the faithful for the success of our meetings.

Bettie Wingord,
Port Republic, Va.

CERES, CALIF.

Pleasant home congregation met in regular quarterly council March 1st. Bro. Joe Root read Psalms 23, and led in prayer. Bro. Andrews, our elder, then took charge. What business came before the meeting was disposed of in a Christian manner.

We are small in number at this place, but we are pressing on and desire the prayers of the brethren in our behalf.

Emma Ruff, Cor.
R. 1, Box 453.

DEDICATION SERVICES

We, the Walnut Grove church, near Taneytown, Md., will dedicate our new church house, the Lord willing, which has been rebuilt, as the old one was destroyed last fall by lightning. The services will be conducted May 12th, as follows:

Sunday school 9:30. Preaching at 10:30. Dinner served in the basement at noon. The dedication proper at 2 p. m. An invitation is extended to all who can to be with us.

M. E. Ecker,
Taneytown, Md.

* * * * *

OBITUARY

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PEARL NELSON

Pearl Nelson was born in Elkhart county, April 19, 1894. She was

raised and cared for from early childhood in the home of Mr. and Mrs. Peter Huffman until the death of Mrs. Huffman in 1932. From 1932 until her death Pearl was cared for at the state home at Fort Wayne.

She passed away on March 29, 1940, aged 45 years, 11 months and 10 days.

Sister Pearl united with the church of The Brethren early in life and six years ago she and her foster father, Elder Peter Huffman, identified themselves with the Dunkard Brethren church at Goshen, Ind.

Funeral services were held in the Goshen church March 31st by the writer, assisted by Brfo. Geo. Replogle, from I Thess. 4:18. Interment in the Prairie Street cemetery near Elkhart and South Bend., Ind.

B. E. Kesler.

SUSANNAH CARPENTER

Susannah, daughter of Henry and Magdalena Flory, was born January 9, 1859, Defiance county, Ohio. She was the eldest of ten children, four of whom preceded her in death.

March 5th, 1882, she was united in marriage to Isaac Monroe Carpenter, to this union seven children were born, Roy, infant daughter and Lena, wife of Geo. Higbea, preceded her in death. Those surviving are Geo. H., of Morral, Ohio; Jay of Pioneer, Ohio; Ova and Clarence at home.

They lived near Jewel, Defiance county, Ohio, until September 25, 1912, then they moved near Beaverton, Mich., where they spent the remainder of their lives.

On May 30, 1933, her companion departed this life. In early life she united with the Church of The Brethren, in 1934 she placed her membership with the Dunkard Brethren, Pleasant Ridge congregation. Her whole life was one of Christian example.

On November 19, 1939, she suffered a stroke, she called for the Elders and was anointed according to James 5:14, on November 26th. On February 1, 1940 she suffered another stroke and February 3rd she closed her eyes and returned to her Maker. Aged 81, years and 25 days.

She leaves to mourn her departure four sons, one sister, four brothers, eleven grand and two great grandchildren and a host of relatives and friends.

On February 5th, services were held in the home near Beaverton, then she was brought to her childhood home near Jewel, Ohio, now the home of her sister, Mrs. Geo. E. Chase. On February 6th, services were held at this home and at the Poplar Ridge church, conducted by Elder D. P. Koch, assisted by Brethren D. W. and Vern Hostettler. Burial in Poplar Ridge cemetery.

MY MOTHER

Who fed me as a child? My mother.
And kissed my tears and pain away
When I came in from ruffian play?

My Mother;

Who held me to her loving breast
When I was sick and could not rest?

And prayed that God would surely
bless

This infant child to save from
death My Mother.

Now she is old and not so strong,
But yet her love to me is bound.
I listen for the gentle sound
Of feet now treading on the ground.
I know at once it is the feet
I need once more the word repeat,
My Mother.

Flowers may come, and flowers may go;
The same with creatures here below,
And yet at some day we'll meet above
And again realize that sacred love
That God has given great and small,
By the touch of her hand when we would fall, My Mother.
Sel. Mrs. Clarence Carpenter.

HELP HIM TO STAND

Somebody near you is struggling
alone
Over life's desert sand;
Faith, hope and courage together
are gone,
Reach him a helping hand.
Turn on his darkness a beam of
your light,
Kindle, to guide him a beacon
fire bright;
Cheer his discouragements, soothe
his affright,
Lovingly help him to stand.
—Selected.

God would not send you the darkness, dear,
If He felt you could bear the light,
But you would not cling to His
guiding hand
If the way were always bright;
And you would not care to walk by
faith
Could you always walk by sight.
—Anon.

Do noble things, not dream them,
all day long,
And so make life, death, and that
vast forever,
One grand sweet song.

—Charles Kingsley.

Of all things far I love the best
The distance from the east to west,
For by that space, and all within
God's mercy parts me from my sin.
—Amos R. Wells.

Verily I say unto you, that this
generation shall not pass, till all
these things be done.

ADULT SUNDAY SCHOOL LESSONS

Apr. 7—I John 1:1-10.
Apr. 14—I John 2:1-29.
Apr. 21—I John 3:1-24.
Apr. 28—I John 4:1-21.
May 5—I John 5:1-21.
May 12—II John 1:1-13.
May 19—III John 1:1-14.
May 26—Jude 1:1-25.
June 2—Mark 1:1-20.
June 9—Mark 1:21-45.
June 16—Mark 2:1-28.
June 23—Mark 3:1-21.
June 30—Mark 3:22-35.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 7—Rebekah at the Well. Gen.
24:1-67.
Apr. 14—Esau and Jacob. Gen. 25:
27-34.
Apr. 21—Jacob Gets His Father's
Blessing. Gen. 27:1-29.
Apr. 28—Jacob Leaves Home. Gen.
27:41, 28:5.

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May 5—Jacob's Wonderful Dream.
Gen. 28:10-22.
May 12—Jacob and Esau Meet.
Gen. 33:1-17.
May 19—Joseph and His Dream.
Gen. 37:1-11.
May 26—Joseph Mistreated by His
Brethren. Gen. 37:13-36.
June 2—What Joseph Did in
Prison. Gen. 40:1-23.
June 9—Joseph Made Ruler of
Egypt. Gen. 41:1-43.
June 16—Joseph's Brethren Re-
member Their Sin. Gen.
42:1-38.
June 23—Joseph's Love For His
Brethren and Father. Gen.
45:1-28.
June 30—Review. Stories of the
Quarter.

BIBLE MONITOR

Vol. XVIII

May 15, 1940

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTIAN CONTROVERSY

As the time draws nigh for our General Conference our minds naturally turn to thinking along this line. We look forward with fond anticipation to the pleasant associations and fellowship that such occasions afford us and we begin hungering for the spiritual food so graciously given at such times. If there were no other benefit derived from these conferences than these blessings the effort and expense would be well spent.

The primary purpose of our conferences is to decide upon any questions that may be causing disturbance amongst us in order that there may be peace and harmony, and unity of effort. The first conference that we have record of, which is found in Acts 15,

was called for this particular purpose and it is revealed that this meeting was a great blessing to the church.

We are told, at this first conference there was much disputing about the question which was under consideration. Evidently, quite a little time was spent in argument and discussion before a proposition was offered that gave general satisfaction, and this we believe was accomplished as a result of the promptings and leading of the Holy Spirit. The writer who tells us of this first conference does not say that the "much disputing" was in any way harmful to the meeting; it did not prevent a satisfactory settlement of the question, but on the other hand it brought to light thoughts which we believe had much to do with the harmonious agreement which followed.

It is true now as it was in those days, that Christian people have differences. In the many questions and problems that arise from time to time we have differences of opinion as to the action to be taken, our method of procedure and the rigidity of our action. On scriptural teachings it may be possible that righteous men have honest differences of opinion. In any of these matters whenever conditions arise that these differences hinder our efforts, the wise thing to do is to bring the matter to conference and there let it be discussed as the gravity of the matter requires. In this way truths will be brought to light that the matter can be solved in such a way as to give general satisfaction, if we allow the Holy Spirit to direct.

There are those who feel that heated discussion, sharp disputing and lengthy arguments are not good for our gatherings, and possibly there has been times at some of our conferences that some of the discussion was not as edifying as it should have been; nevertheless controversy has its place in the work of the church. Con-

troversy—argument, disputation, contention over matters on which we differ is not a sign of weakness, but of strength. Men of conviction will contend earnestly for what they think is truth and right. It is through controversy—discussion of a subject from every angle that truths are brought out which help solve the problem before us.

Paul tells us this: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (I Tim. 3:16.)

In these words the apostle points out that through controversy these deep and mysterious truths of the gospel are revealed to us. we all are gifted differently some have more talents than others and our abilities vary. When we come together in conference to consider matters, through controversy—discussion, argument and disputation, each one can throw some light on the matter and a deeper truth and clearer understanding will be afforded to all. In this way controversy is a

blessing to us.

It is within our power to make controversy unprofitable. A lack of respect or Christian courtesy for one another; harsh and unkind words; a disposition to add too, take from, wrest or misapply the scriptures, all these fall short of Christian controversy and will detract from the edification of our gatherings. If we bear these facts in mind and act wisely our conferences will be stepping stones to a higher plane of living.

In this matter as in all others "Charity never faileth."

NOTICE

The General Conference of the Dunkard Brethren church, 1940, will, if the Lord wills, be held in the Church of The Brethren, at Quinter, Kans., June 1st to 5th.

Quinter is located in western Kansas, in Gove county, on U. S. Highway 40, S., also located on the main line of the U. P. railroad, between Denver and Kansas City.

Meals are to be served in the basement of the church,

while lodging will be in private homes. We urge all our members who possibly can to come, enjoy these meetings with us.

The meals for conference will be 25c, breakfast; 35c for dinner; lunch for evening as may be desired. Lodging offered free.

Anyone coming by rail can arrive in Quinter at 7:00 a. m. from either east or west; also 8:30 p. m. from west and 11:30 p. m. from the east, U. P. R. R. Buss: 7:51 a. m. going east; 9:55 going west. Anyone coming by either inform me.

S. R. Kesler,
Quinter, Kan.

PREACHING PROGRAM GENERAL CONFERENCE

Quinter, Kansas, 1940

Saturday night, June 1—
"Regeneration," Eld. Ord L. Strayer.

Sunday morning—
"Peace," Eld. L. W. Beery.

Sunday afternoon—"Sons of God," (I John 3:1-3), Eld. Theodore Myers.

Sunday afternoon—
"Loyalty," Eld. J. M. Hawbaker.

BIBLE MONITOR

West Milton, Ohio, May 15, 1940

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L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

Sunday night—"Be Transformed," Eld. J. P. Robbins.

Monday forenoon,—Repentance," Melvin Roesch.

Monday forenoon—"Baptism," Howard Surbey.

Monday afternoon—"Justified by Faith," Wm. Root.

Monday afternoon—"Holy Spirit," Roy Swihart.

Monday night—"Christian Growth," Eld J. Harry Smith.

Tuesday forenoon—"Obedience," Geo. Replogle.

Tuesday forenoon—"The Christian's Divine Relationship," Benj. Reinhold.

Tuesday afternoon—"Buy of Me Gold," (Rev. 3:18), Jos. H. Myers.

Tuesday afternoon—"The Supreme Sacrifice," Vern Hostetler.

Tuesday night,—“Perfection in Christ Jesus,” Elder J. L. Myers.

BUSINESS FOR 1940 GENERAL CONFERENCE

Unfinished business:

1. Report of Polity booklet revision committee.
2. Report of committee revising credentials blank.
3. Report of committee on Primary Sunday School lessons.
4. Report of committee on query on instructing applicants.

Queries

Second District

The Goshen church asks General Conference through District Conference that the following be placed in the Polity: Christian women have the right to take part in conducting religious services when done in becoming reverence and humility. (Rom. 16:1; Phil. 4:3; Acts

1:13-14; Acts 2:17-18; Acts 21:8-9; I Cor. 11:5, 14:4, 31.

Answer by District Conference; We pass the paper to General Conference.

We, the Midway Dunkard Brethren church petition General Conference through District Conference to reconsider Sec. 5, Art. 4 on page 3 of new Polity booklet, and decide that churches may receive adult members into our fellowship without rebaptism, from churches whose faith and practice is triune immersion for the remission of sins.

Answer by District Conference:

We pass the paper with the following answer to General Conference: That persons coming from churches that believe and practice triune immersion for the remission of sins may be received on their former baptism if they subscribe to the church covenant as prescribed in our polity booklet. However such persons may be rebaptized if they so desire.

Fourth District

From the Pleasant Home congregation, Ceres, Calif.

Passed to General Conference:

"Believing it would be following apostolic teaching closer and that it would unify, indoctrinate, and harmonize the brotherhood to a greater degree of holiness, we, the Pleasant Home congregation of California, petition General Conference through District Meeting to elect two elders who would go together to visit all the churches of the brotherhood each year, preaching, teaching and exhorting with all longsuffering and doctrine; and that each of the congregations contribute what they can to support this work, balance of expense to be borne by the General Mission Board."

Report of Credential Blank Committee

This is to certify that Bro. () is in full fellowship with the Dunkard Brethren church and in full sympathy with her principles and doctrines.

Signed: Elder.....
Clerk.....

(To be added to present credential blank.)

Com. J. A. Miller.
J. P. Robbins.
Theo. Myers.

To General Conference,
1940:

The committee appointed by General Conference last year on the question of Primary Sunday School lessons finished its work within the allotted time. The committee did not recommend the lessons submitted. (See page 2, 1939 General Conference Minutes.)

Respectfully submitted,
L. W. Beery,
Lewis B. Flohr,
A. G. Fahnestock,
Committee.

To General Conference,
1940:

The committee on revising and reprinting the Polity booklet has finished its work. Proof was sent to each Elder in the Brotherhood, and all suggestions and criticisms received from them were carefully and prayerfully considered before finally going to print.

Respectfully submitted,
T. C. Ecker,
Taneytown, Md.
Lewis B. Flohr,
Vienna, Va.

EDITOR'S NOTE

Inasmuch as there is a paper coming to our Con-

ference on women's sphere in the church we are entering in this issue two following articles on this subject which represent two different viewpoints. In this, as in all other matters the Monitor wants to be fair and we think this should suffice. We print these thinking that it may clear up some of the questions in the minds of our people on this subject and help us deal intelligently with the paper before us.

WOMAN, HER PLACE IN SCRIPTURE

J. A. Leckron

The above is a very important subject, and is misunderstood by more people possibly than any other one subject. We are going to give you some facts to think about as we give you what learned men of God have to say on the subject which is as follows:

"These are days of great unrest. The Suffragette Movement gained its great victory—votes for women—years ago, and things have marched forward since then with giant strides. Even such a conservative institu-

tion as the Established Church is preparing to give women a place in her ministry. From the point of view of politics, this question should not concern the Christian. His politics are heavenly. "Our conversation (citizenship, N. T. politics) is in heaven." (Phil. 3:20.)

We are, however, naturally effected by what surrounds us. Lawlessness in the world is apt to be reflected by lawlessness in the church. This being so, it appears to be a timely moment for the examination of this deeply important subject "Woman, Her Place in Scripture." At first the subject seemed to divide itself under two heads, (1) Woman, her place in nature. (2) Woman, her place in grace. It is, however, impossible to separate the two. Woman's place in nature illustrates her place in grace, or rather her relation as a Christian woman to God. This is brought out by the way woman was created. The manner of it was unique—in sharp contrast to every other being. It is typical, symbolic, illustrative. Adam is thrown into a deep sleep—type of death of Christ.

From his side a rib is taken, a woman builded therefrom, and presented to him as helpmeet. This is typical of the church—the result of the death of Christ—which will be presented to Him as His bride. "Doth not even nature itself teach you?" (I Cor. 11:14), is capable of a wide application. God has in His wisdom put great differences in the physical, mental and emotional make-up of man and woman.

He has most evidently marked them to be distinct, yet complimentary. Man's superior height, strength, reasoning equipment stand in happy contrast to woman's grace, gentleness, mental nimbleness. The very fact that woman was "taken out of man" proves her equality. She is not an inferior, but an equal, a helpmeet. Between man and man there is similarity, identity—between man and woman there is equality, but with it diversity. The very fact that woman was "taken out of man" proclaims the headship God has given man, as also, her privilege to accord man the place God has given him. Man and woman are equal morally, but he is the head position-

ally. Scripture distinctly states: "The man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. Nevertheless neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. (I Cor. 11:8-9, 11, 12.) How exquisitely guarded and balanced a presentation of the truth is this!

This is all desired to illustrate the relationship between Christ and the church. In Ephesians 5, the relationship between husband and wife is unfolded. Is the wife to submit to the husband? It is on the ground that "the husband is the head of the wife, even as Christ is the head of the church" (verse 23). The husbands to love their wives? Is it even "as Christ also loved the church, and gave himself for it? (verse 25.) Is the man told to leave his father and mother and be joined to his wife as one flesh? We are reminded: "this is a great mystery; but I speak concerning Christ and the Church." (Verse 32.)

From the very first the reader will see "woman's" place in nature is typical of her place in grace, and typical, as it widens out, of the church's relation to Christ. How wonderful. Eve. We are told, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:13-14.)

Here we get the first and most powerful warning against women taking the lead. A lucid beacon at the very start of man's journey across the ocean of time. Instead of repelling the serpent's advance, and seeking the help and protection of her God-given head, she acted in independence. There is no need to labor the seriousness of the act, nor the unutterable sadness of its results.

Sarah. The first woman in the Bible after Eve, to receive more than a passing notice is Sarah. Evidently she was a woman of vigorous personality. She was no weak plaything, without mind or will of her own. On the contrary, we should gather she was masterful woman. But she stands as

the example of "the holy woman, who trusted in God, being in subjection unto her own husband," for we read, even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well. (I Peter 3:5-6.) This clearly gives us the position of woman in relation to man, and the practice followed by godly woman of old.

Deborah. Deborah occupied a very unique place in scripture. She was a prophetess—a married woman too, and judged Israel. She was an exception to the rule, but the exception proved the rule, scripture does not speak against the place she took, nor does it approve. It simply states the fact. Yet there is sufficient out of Deborah's own mouth to see what she thought of it—to condemn at any rate, the backwardness of the man, even if we go no further. She summoned Barak to go against Sisera. As a prophetess she told him that the Lord would deliver the enemy into his hand. But Barak in his unmanliness would not go except Deborah accompanied him. She promptly acceded to his request, but informed him

that the journey should not be for his honor. Sisera should be sold into the hand of a woman. Surely Deborah's reply implies that if it were a matter of shame for Barak that a woman should slay Sisera, it was not less a matter of shame that a woman should be forced by the men's backwardness to judge Israel.

New Testament Women. When we come to the New Testament, we find the position of godly woman honorable and beautiful in the highest degree. The virgin Mary—"highly favored," "blessed among women;" her cousin, Elizabeth Anna, the aged widow of fourscore and four years intent on God's service, are most beautiful characters in connection with the birth of Christ. Mary, the sister of Lazarus, sat at the Lord's feet and heard His word. She it was who anointed Him for His burial, which act is never to lose its fragrance. "Wheresoever this gospel shall be told in the whole world, there shall also this, that this woman hath done, be told for a memorial to her." (Matt. 26:13.) She earned praise than which none could be higher,

"She hath done what she could." (Mark 14:8.)

To Mary Magdalene was accorded the high honor of carrying the wonderful message of association with the risen Christ to His disciples, "I ascend unto My Father, and you Father; and to My God, and your God." (John 20:17.) Think of the women "who ministered unto Him (the blessed Lord) of their substance." What honor! And when we come to Christ ascended, the Holy Ghost given, we are reminded of the honorable woman which were Greeks," who believed. Of Paul's commendation of "those women which labored with me in the gospel." Of Priscilla, who under the headship of her husband, had the privilege of instructing the eloquent Apollos in "the way of God more perfectly." What a lovely and honored place is thus outlined for Christian women!

Woman's Place in Ministry. Her place is emphatically not one of public testimony. There are 66 books in the Bible, and all their authors were men. Not one was a woman. They were distinctly chosen of God. There were twelve apostles.

They were all men. Not one was a woman. There were seventy sent out—in addition to the apostles—by the Lord. We are not told that there was one woman amongst them. The supposition that they were all men is so strong, taken in conjunction with the general teaching of scripture on the point, that it amounts to proof positive. There were "seven men of honest report, full of the Holy Ghost and wisdom," chosen in Acts 6 to "serve tables." Not one woman was chosen. There were many witnesses cited in I Cor. 15 to prove the resurrection of the Lord. Individual men are mentioned as witnesses, but there is no mention of a single woman. This is strikingly significant, as Mary was the first individual to see Christ risen, and was entrusted by Him with a wonderful message to the disciples. Her exclusion from the list of witnesses is the strongest possible proof that scripture does not give woman a place of public testimony. There were bishops appointed in the early church. They were all men. No woman was among the number. Deacons and Elders were also

appointed in the early church and described in I Timothy and in Titus. They were all men.

There are two witnesses in Revelations 11. They are prophets—not prophetesses or a prophet and prophetess, but prophets—men.

Woman Out of Her Place. When women get out of their place, they appear to be the special prey of the Devil. It is a woman in the parable, who introduced the leaven into the three measures of meal—type of the introduction of corruption, corrupting principles, which have permeated the Christian profession.

It was a woman—Eve—who was “in the transgression.” They are “silly women laden with sins, led away with divers lusts,” who are led captive by evil men in the perilous times of the last days. It is a woman—Jezebel—who stands historically in the Old Testament page as an example of all that is disgusting and wicked; who stands figuratively in Revelation as the example of ecclesiastical corruption and religious depravity of the worst type. The present day the great majority of spiritist med-

ium are women; modern spiritism began with women—the Fox sisters in America.

Christian Science, which is neither Christian nor scientific, owes its origin to Mrs. Eddy, a woman.

Theosophy, as known in the western hemisphere, was popularized by a woman—Madame Blavatsky. Her work was carried on by a woman, Mrs. Besant.

Decisive Scriptural Instruction. We read in I Cor. 14:34-35, “Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.” This is plain. For a woman to take part publicly in the church is in defiance of scripture. But we are told the word “speak” really means “chatter.” We are told that the men sat on one side and the women on the other in the Christian assemblies, as is the custom in Jewish synagogues to this day. We are told the women brought scandal upon the public

service by chattering. But the word "speak" does not mean "chatter." It is the ordinary word for "speak," and is used in reference to God Himself. Others urge this has only reference to married women. But it seems too absurd to suppose that a woman should be able to speak the day before she is married, and be unable to do so the day after. The fact is scripture supposes women in a very general way being married, hence they were to ask their husbands at home. Clearly an unmarried woman might happily ask some married brother her questions and be well within the spirit of divine instructions. Again, scripture says: "If any man thinketh himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." "But if any man be ignorant, let him be ignorant." (I Cor. 14:37-38.)

Further, I Tim. 2:8, is very plain: "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." Here "men" means men in contradistinction to women. The Greek word employed

here excludes women. The next verse speaks of women in contradistinction to men, exhorting them to modesty and simplicity in dress and adornment. Then the apostle adds: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man but to be in silence." (I Tim. 2:11-12.)

This carries the question further than I Cor. 14, where conduct in the assembly is in view. Here it is conduct as between man and woman, and would include any public testimony, where both sexes were present. Two reasons are given: (1) "Fore Adam was first formed, then Eve." (V. 13.) Evidently this is the strongest reason, as showing the order of creation; the illustration, too, of Christ and the church. Then: (2) "Adam was not deceived, but the woman being deceived was in the transgression," (verse 14).

Here governmental consequences are seen consequent on the first woman not being subject to God's order.

The Divine Type Destroyed. Moreover, woman step-

ping out of her place is the destruction of the type as to man and woman illustrating Christ and the church. We read: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (I Cor 11:3.) But the reader may point out that there is provision made in scripture for women praying and prophesying, (See I Cor. 11); that Philip's daughters prophesied (it never says they prophesied before Paul, as many state); that women labored with Paul in the Gospel, and inquire if this does not prove their right to public ministry. It leaves room for very happy, blessed service. Would there were more of it! But it clearly does not include ministry in the assembly, or public testimony before a mixed audience of men and women. If it did, scripture would contradict itself. If the Holy Ghost led women to such service, He would lead them to violate scripture given by the same Holy Ghost, which would be unthinkable. It may be urged women evangelists have been much owned of God. Yes, that is true, but it is no proof they they were

right, and in all possibility they would have been owned still more if their service had been kept within lawful bounds. "To obey is better than sacrifice, and to harken than the fat of rams."

Ample room is left for the ministry of women among women and children, mothers' meetings, etc., besides the helping of the Lord's servants in a similar way to which the women laboured with Paul. The comfort and encouragement an active, godly, Christian woman—moved by love to Christ and souls, and yet governed by scripture—can render is incalculable. When we meet such we profoundly respect them. Mary anointed the Lord for His burial. Martha served the Lord right well. Phebe was a servant of the church, and a succorer of many. Lydia entertained the apostle Paul in her house. Priscilla, subject to the headship and leadership of her husband, helped Apollos to understand the way of God more perfectly.

Women labored with Paul in the Gospel. Would that the descendants of these godly women were

found in every city and village in this world! Happy, blessed service! There is more work for them to do than they can ever overtake.

Let Christian women rise from their study of scripture determined, by God's grace, to carry out its instructions as to their relation to man; to illustrate by their conduct the wonderful truth of Christ and the church; to be individually a protest against the lawless spirit of the age; to glory in the wonderful and unique place which is theirs. Then will God be glorified. Then will their true usefulness be available to the full. Then will Christian men profoundly respect them, and find out what that truly wonderful word, "helpmeet"—which alone belongs to women—means.

The foregoing is taken from a tract put out by A. J. Pollock, and we find he has told the truth throughout and is unanswerable, as it states the facts as they are in the gospel. Why we have ministers and elders in the church that contend for the things they have learned, and had been brought up to in the past, when it is in direct contradiction to the

inspired word of God, we can not understand. Some even go so far as to insert words that are not there, so they can prove their point, and thereby deceive if it were, the very elect. We trust that all of us read the Bible more to see if the things the preachers say are true.

In the primitive church "they searched the scriptures daily to see if these things were true," and it's time we are awakening to the fact that we obey God rather than man. Our prayer is, that we all lay aside our preconceived notions, and our prejudices, and take the word of God just as it is, and not as some men think it is.

In II Peter 1:20-21, we have this: "Knowing this first, that no prophesy of the scripture is of any private interpretation. For the prophesy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." This being true, why do men try to interpret the Word of God just to suit their liking? Remember, if we add to, or take from the word of God, we will find out what is

awaiting us by reading Revelations 22:18-19, where it says, "For I testify unto every man that heareth the words of the prophesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." This is written that we all get our eyes open to the truth.

Greentown, Ind.

WOMAN'S SPHERE IN CHRISTIAN SERVICE

B. E. Kesler

The fact that different views obtained on this subject, is sufficient reason for attempting a scriptural examination of it. For the scriptural teaching should be final on scriptural subjects. This paper is an effort to find that teaching on this subject, not for argument, but for truth's sake.

"Let your women keep silence in the churches; for it is not permitted unto

them to speak; but they are commanded to be in obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church." (I Cor. 14:34-35.) "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Tim. 2:11-12.)

Abstractly, these texts seem plain, and, were there no related passages to the contrary, would be conclusive on the subject. One plain text on any subject is conclusive when there are no related texts to the contrary. In this case there are texts that explain these and help us understand them correctly.

Besides, interpreted independently, these two texts teach that which, few, any, would be willing to accept. For instance, if women are not to "speak," and "it is a shame for them to speak," they would have no right to ask or answer questions in Sunday school; to pray at communion services or other times; to pass the emblems at communions

with the accompanying statements; or even to sing; or to speak in their own defense if on trial in council meetings.

For women to "usurp authority," which means to take or assume authority over the protest of men, is wrong, of course. But voting on questions up for consideration in council meetings, is not usurping authority. This privilege with those just named above have been given women from time immemorial. And if women are not to "teach," they cannot instruct their children or their unbelieving husbands if they have such, and if their only source of "learning" is the "husbands at home," a very large number would have to remain in ignorance, for some have unbelieving husbands, other have no husbands at all.

Now note this: singing is speaking. Paul says so. "Speaking to yourselves in Psalms, hymns, and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5:19.) Teaching is speaking. Paul says so. "Teaching and admonishing one another in Psalms, hymns, and spirit-

ual songs, singing with grace in your hearts unto the Lord." (Col. 3:16.) If women are not to "teach" nor "speak" in church, neither may they sing in church.

Now let us look at a few related passages on this subject. Mary Magdalene Joana, and Mary the mother of James, were selected by the Master himself, to bear the wonderful message of the resurrection to mankind. (Matt. 28:10; Mark 16:10; Luke 24:10.)

In the first service held after the Master left them we find Christian women "in prayer and supplication" with the eleven apostles. These apostles did not bar the women from praying in their services. (Acts 1:13-14.)

Christian women "labored in the gospel" in Paul's time, and he himself tells us they did. Hear him: "I commend unto you our sister, Phoebe, which is a servant of the church which is at Cenchrea." "Salute Tryphene, and Tryphosa who labor in the gospel. Salute the beloved Persis who labored much in the Lord." (Rom. 16:1-2, 12.) "I entreat thee also true yoke-

fellow, help those women who labored with me in the gospel." (Phil. 4:3.) Here are a number of Christian women who "labored" in the gospel." One "labored much in the Lord." Paul says so. And he did not forbid them to do so. Paul "labored in the gospel," so did other men, and so did these Christian women. It was the same service rendered by women as by the men. Other related passages will help us to understand what that labor was, and how Christian women functioned in apostolic times.

Christian women, along with other services rendered,, prophesied, whatever that may mean, and Paul tells us they did. And he did not forbid them to do so. "We entered into the house of Philip, the evangelist, which was one of the seven, and abode with him, and the same man had four daughters, virgins, which did prophesy." (Acts 21:8-9.) These young women had no husbands to tell them, but somehow they had learned to prophesy.

"Every man praying or prophesying with his head covered," or every woman that prayeth or prophesieth

with her head uncovered" dishonoreth their heads. (I Cor. 11:4-5.)

Then, with her head covered, she could pray and prophesy, which she did. This helps us to know that "labor" in these instances meant to pray and prophesy. But what does prophesy mean? Paul will tell us. "He that prophesieth, speaketh unto men to edification, exhortation, and comfort. For ye all may prophesy one by one that all may learn and all be comforted." (I Cor. 14:2, 31.)

From these texts we learn Christian women prayed and prophesied in apostolic times, and that prophesy meant to speak unto men to edification, exhortation, and comfort, that all may learn and be comforted. But some seem to think this must be done in the home. No inspired man ever said so. This prophesying, speaking to men unto "edification, exhortation, and comfort," was a public service rendered by men and women alike. Besides when those women continued with the men in "prayer and supplication" in the "upper room" they were in the church, the assembly of the saints. (Acts 1:

13-14.) The Christians had no church houses of their own up to that time.

Now let us look at this matter from another angle. A question comes up in local, district or general conference, a question in which women alone are concerned, or equally concerned with men. They have as much right to speak as men have under similar circumstances. Again, a sister is called up in council to answer for some real or imaginary wrong doing. She certainly has the liberty to speak in her own case. And if she may speak now, she may speak on other occasions. For "ye all may prophesy one by one." Just because some woman spoke in the church and caused "confusion" and destroyed "peace" at Corinth, to such extent that Paul would bar them from speaking in public assemblies, is no reason why Christian women should be barred from speaking in public assemblies, 'praying or prophesying,' if done with becoming reverence "to the edification, exhortation, and comfort" of the hearers. The writer does not know when any of our sisters caused "confusion" by speaking in church in our ordinary church services, or district or general conferences. If they should by their manner of conduct cause "confusion" as those women at Corinth did, they should keep silence too. It might be well for some men to do likewise.

Furthermore the "covering" is an emblem of power. "For this cause ought the woman to have power on her head." (I Cor. 11:10.) If this covering is to show subjection to man, then it symbolizes a loss of power. She has less power with it on than with it off. But it does not symbolize power, not a loss of power. It restores the power she lost in the "transgression." Restores equality with men in praying and prophesying, when done with becoming reverence, and Christian propriety. God bless our Christian women and forbid that men should put their hands over their mouths and refuse to let them use their God-given talents to His glory, and to the edification, exhortation and comfort of His people. "For ye are all one in Christ Jesus, there is neither male nor female"

when it comes to the worship of God.

Furthermore: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out my Spirit, and they shall prophesy. (Acts 2: 17-18.) When Christian women are permitted to pray and prophesy, they are exercising in a God-given privilege and functioning as God designed and intended they should. "For ye all may prophesy one by one, that all may learn and be edified." (I Cor. 14:31.)

"Then may women be preachers?" No. Neither Jesus nor the apostles ever set a woman apart to the ministry so far as anybody knows. Her responsibility as a home builder and in the rearing of children, multiplying and replenishing the earth" is not compatible with the ministerial calling. But that does not bar her from teaching and conducting religious services other than preaching when called

upon to do so. May God help us to conserve all the power there is in the church, including the latent powers of our consecrated Christian women.

"God is not the author of confusion, but of peace." And when Christian Women pray and prophesy with becoming reverence, "decently and in order" so that "all may be done unto edifying," never has caused "confusion," and never will. Sister Major, long years ago, and Sister Leer in more recent times, exhorted from the pulpit, but neither ever caused confusion, nor do our sisters now.

NEWS ITEMS

SHREWSBURY, PA.

We, the Shrewsbury congregation, met in our regular quarterly rouncil meeting April 1st, at 7 p. m. to again discuss and dispose of the business concerning this congregation. The opening devotion was conducted by the writer, singing No. 236 Brethren Hymnal, scripture reading Rom. 5:1-12, and prayer after which our Elder, J. L. Myers took charge. Our quarterly routine business was disposed of first and then proceeding with new business.

Six new members were received into our congregation by certificate. The report of annual church visit was presented by our deacons and disposed of in a very peaceful manner.

We just closed our two weeks' series of meetings at the York church which proved to be a very inspiring meeting. Elder J. P. Robbins of Potsdam, Ohio, was the evangelist and he certainly preached the word with power and in a very forceful manner. We enjoyed these meetings together, we with him and he with us, we were also very grateful for the many visiting brethren and sisters from adjoining congregations and for the neighbors and friends who came to worship with us. May God bless the efforts.

On Sunday, May 26th, we expect to hold our love feast at the Shrewsbury house. Sunday school at 9:00 a. m., and a general routine of preaching services following throughout the day and love feast in the evening to observe the ordinances of God's house. At noon dinner served at the church.

An invitation extended to all who will make it possible to come and worship with us and stay with us all day, you sure are welcome.

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

DALLAS CENTER, IA.

The Dallas Center congregation will hold their spring love feast on Saturday and Sunday, May 25th and 26th. A cordial invitation to any one who wishes to stop with us on

their way to conference, and especially to the ministering brethren.

C. R. Gehr, Cor.

WEST FULTON, OHIO

The West Fulton Dunkard Brethren are planning on holding a love feast May 25th. It is to be an all day meeting, beginning at 10 a. m.

We heartily invite all who can to attend this meeting.

Orpha Beck, Cor.
Wauseon, Ohio.

NOTICE

Why not some of the brethren going to Conference come by way of Cerro Gordo, Ill., and stop for dinner with us thereby encouraging us in our isolated condition. May the Lord put it into the hearts of some of you to come.

Your Brother,
S. L. Fouts.

RIDGE CONGREGATION

We, the Ridge congregation, met in regular quarterly council Saturday, April 13th, at 1:00 p. m., with our Elder J. L. Myers presiding, song 210, Bro. Myers read I Cor. 8., and led in prayer.

Bro. Myers gave some admonishment on a few things which I think was very helpful to all.

There was not much business brought before the meeting, but all was taken care of in a Christian manner.

Bro. J. P. Robbins of Ohio will

hold a meeting here beginning April 29th, closing May 12th. Sorry we couldn't get this in the Monitor sooner.

Our love feast will be August 31st. All are invited to attend these services. We very much appreciate the presence of the brethren and sistern of other congregations. Don't forget the date.

Pray for us that the Lord's work might prosper at this place.

Sister Mamie Leatherman, Cor.

NOTICE

We now have the Mailing List re-printed so the date on your slip on the Monitor wrapper should show the correct time that your subscription expires. We thank you for your patience in this delay.

—Editor.

A GLORIOUS MEETING

On April 9th, our elder, O. T. Jamison and wife, of Quinter, Kan., and Bro. Melvin Roesch of McClave, Colo., came to our little congregation to hold a few meetings. They first stopped at Bro. Sherman McCollough's home as Bro. McCollough had been sick for some time; they anointed him with oil. Later in the evening they came on to D. M. Click's home where Bro. Melvin Roesch preached a very interesting sermon to a few of our neighbors, who had assembled to hear the word preached. Wednesday morning most of our members met at the home of Sister Barbara Long for preaching at 11 o'clock. The sisters brought lunch with them, so

we all enjoyed a pleasant dinner, and at 2:30 we enjoyed another sermon.

Thursday, most all of our members met at Bro. McCollough's home where we had a nice sermon in the forenoon, and then a refreshing noon meal. At 2:30 we received the word of the Lord preached to us again. On Friday morning we met with Bro. Henry Rowe for preaching, we enjoyed two good sermons and had dinner.

Saturday we had arranged for an all day love feast at Bro. McCollough home, a real nice meeting in the forenoon; in the afternoon we enjoyed a baptismal scene, when one of Bro. McCollough's sons and his wife were baptized; later in the afternoon we had the examination service, and the love feast service in the evening, which was indeed a feast of love, long to be remembered.

On Sunday monring we met at Sister Laura Beemer's home for Sunday school at 10 o'clock. Elder Jamison taught the class, after which Bro. Roesch gave us an interesting talk from God's word. The sisters had arranged for a nice social dinner on Sunday, all were invited to remain. In the afternoon our Elder gave us one of his splendid Bible talks. A little later in the evening the most of the members, with our visiting ministers and Sister Jamison met with Sister Long, who had been sick for sometime, and could not get out from her home to enjoy the splendid meetings we were having during the week. Sister Long called for the anointing of oil by the visiting brethren. Our prayer is that it may do her much good.

D. M. Click.

* * * * *

OBITUARY

* * * * *

MARY ELIZABETH STUDEBAKER

Mary Elizabeth Studebaker was born in Delaware county, Ind., April 29, 1881 and departed this life April 16, 1940, at the age of 58 years, 11 months and 17 days.

On November 22, 1900 she was united in marriage to Zachary Bussear and remained a constant companion and helpmate to him until taken by death.

Five children were raised in this home namely, three daughters: Bessie Niemitalo of Kaleva, Mich., Margaret Wilder of Detroit, Mich., and Florence Stockman of Muskegon, Mich.; two sons, David at home, and Johnny, who preceded his mother in death March 22, 1936, at the age of nearly 16 years.

She leaves to mourn, the husband, four children, six grandchildren, one great grandchild; two brothers, J. A. Studebaker of Hartford City, Ind., and Henry Studebaker of Los Angeles, Cal., and a sister, Pearl Langhant of California.

She united with the Church of The Brethren in October, 1908, and signed over to the Dunkard Brethren in June, 1928. During this time she had been a faithful member of the church and remained always in harmony with the teachings of the plain gospel.

She was always willing to be of assistance to her companion in his ministry. She has encouraged and helped bear the load many times.

During the last few months of

her life it was discovered that she was afflicted with malignant cancer and was from this cause that death resulted.

The final services were conducted by L. H. Prowant, minister of the Church of The Brethren, and she was carried to her resting place by the son, two sons-in-law, two grandsons and a friend of many years.

With her passing we believe that she has gone to her rest, to be with those loved ones who have gone on before to be there until that appointed day when "The Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God, and the dead in Christ shall rise first."

LAURA V. VANIMAN

Laura M. Vaniman was born February 27, 1850, and departed this life January 30, 1940, aged 89 years, 11 months and 3 days.

She was the daughter of Henry and Magdalene Mumma, and was born and lived all her life in Montgomery county.

She united with the Lower Stillwater Church of The Brethren in 1870 and has lived a faithful Christian life, transferring her membership to the Dunkard Brethren in 1928.

On November 21, 1903 she was united in marriage to Adam Minnich, who died in April, 1914. She then was united in marriage October 19, 1916, to Samuel Vaniman who survives.

For nearly ten years she was afflicted with arthritis. This suffering she bore very patiently.

Life's race well run,
 Life's work well done,
 Life's crown well won,
 Now comes rest.

Funeral service in charge of
 Elder J. P. Robbins, assisted by L.
 W. Beery.

PREACHING AND THE PREACHER

The Object of Preaching

"My brethren, the preaching of the Gospel ministry should always have soul-winning for its object. Never should we seek that the audience should admire our excellency of speech. I have in my soul a thousand times cursed oratory, and have wished the arts of elocution had never been devised, or at least had never profaned the sanctuary of God; for often I have listened with wonder, to speech well conceived, and sentences aptly arranged; and I have felt as though I could weep tears of blood, that the time of the congregation should be wasted listening to wordy rhetoric, when what was wanted was plain, urgent pleading with men's hearts and consciences. It is never worth a minister's while to go up the

pulpit stairs to show his auditors that he is an adept in elocution. High-sounding words and flowery periods are a mockery of man's spiritual needs. If a man desireth to display his oratory let him study for the bar, or enter parliament; but let him not degrade the Cross of Christ into a peg to hang his tawdry rags of speech upon."

—Chas. H. Spurgeon.

SENTENCE SERMONS

Words are easy, like the wind; faithful friends are hard to find.—Shakespear.

Money is an article of exchange used to purchase anything but happiness and may be used as a pass-port to any country but heaven.

Perplexity and trouble drive to prayer and prayer drives away trouble and perplexities.

To reach the port of heaven we must sail sometimes with the wind, and sometimes against it, but we must sail, and not drift or lie at anchor.—Oliver Wendell Holmes.

A little more kindness, a little less
creed;
A little more giving, a little less
greed;
A little more smiles, a little less
frown;
A little less kicking a man when
he's down;
A little more "we," and a little less
"I";
A little more laugh, a little less cry;
A little more flowers on the path-
way of life;
And fewer on graves at the end of
the strife.

—Anon.

ADULT SUNDAY SCHOOL LESSONS

Apr. 7—I John 1:1-10.
Apr. 14—I John 2:1-29.
Apr. 21—I John 3:1-24.
Apr. 28—I John 4:1-21.
May 5—I John 5:1-21.
May 12—II John 1:1-13.
May 19—III John 1:1-14.
May 26—Jude 1:1-25.
June 2—Mark 1:1-20.
June 9—Mark 1:21-45.
June 16—Mark 2:1-28.
June 23—Mark 3:1-21.
June 30—Mark 3:22-35.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 7—Rebekah at the Well. Gen.
24:1-67.
Apr. 14—Esau and Jacob. Gen. 25:
27-34.
Apr. 21—Jacob Gets His Father's
Blessing. Gen. 27:1-29.
Apr. 28—Jacob Leaves Home. Gen.
27:41, 28:5.

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May 5—Jacob's Wonderful Dream.
Gen. 28:10-22.
May 12—Jacob and Esau Meet.
Gen. 33:1-17.
May 19—Joseph and His Dream.
Gen. 37:1-11.
May 26—Joseph Mistreated by His
Brethren. Gen. 37:13-36.
June 2—What Joseph Did in
Prison. Gen. 40:1-23.
June 9—Joseph Made Ruler of
Egypt. Gen. 41:1-43.
June 16—Joseph's Brethren Re-
member Their Sin. Gen.
42:1-38.
June 23—Joseph's Love For His
Brethren and Father. Gen.
45:1-28.
June 30—Review. Stories of the
Quarter.

BIBLE MONITOR

Vol. XVIII

June 1, 1940

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TRUTH

In a world of uncertainty and peril we need some enduring substance to which we can cling so that we are not "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Our Maker has abundantly provided for this great need of ours by revealing to us the truth.

As to our origin, and the origin of this earth in which we live and all other things which exist that we are able to comprehend, all has been revealed to us as far as we need to know. In the book of Genesis an inspired man recorded for our instruction the work of creation. This account reveals to us an omnipotent God and some of his accomplishments. Al-

though there are many things about this great work that we cannot understand, yet there is something about the revelation to satisfy our inquisitive minds. What is there about this simple account that satisfies us? There is but one logical answer—it is truth. Truth satisfies; truth endures. Through all the centuries this record of creation, this record of eternal truth has stood out as a rock of ages for believing men of every tribe, and kindred and tongue. It was men who believed and accepted this great truth in past ages that stood out as men of God. Truth brings men into a proper relationship with their Maker and causes them to walk meekly and humbly before him. "What is man, that thou art mindful of him? and the son of man, that thou visitest

him?" (Ps. 8:4.)

Through all the ages this record of creation and many other needed truths have been revealed to human kind for their benefit and to the intent that men might fulfill their mission here and be prepared for the glories of a better world. These revelations of truth have come about in various ways. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:1-2.) It is stated clearly in this passage that truth has been revealed to us in this dispensation by the Christ. One of the sacred writers tells us "grace and truth came by Jesus Christ."

In connection with His ministry here Jesus gave many valuable teachings which are necessary for our

peace and security here on this earth and our eternal salvation. Several of the sacred writers have left us a record of much of the teaching and activities of the Christ while here, and others have given us further teaching which Christ had given them. In writing to the Corinthians Paul stated this, "For I have received of the Lord that which also I delivered unto you." (I Cor. 11:23.) Also in I Cor. 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." And so it is with the other writers of the gospel; the authority back of their writings and teachings which are intended to govern believing men and women here, is Christ, the exponent of eternal truth in this, the closing age of this present world.

So then it is the gospel as revealed by Christ and his authorized apostles that alone constitutes truth as pertains to our conduct in this world as believing men and women; it is the gospel that alone is the "power of God unto salvation to every one that believeth; to the

Jew first and also to the Greek." It is this everlasting gospel of eternal truth which is the enduring substance to which we can cling in this world of chaos and woe. "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.) To those of us who believe, these revelations of truth from the great God of the universe are a safe and enduring anchorage for time and eternity. It is those who accept and live according to this divine revelation of truth that shall emerge from this apostate and sinful generation victoriously. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." (Matt. 24:12-13.)

CHRIST AND WAR

B. E. Kesler

1. His teaching concerning war.

Jesus knew that as the causes that led to war in ages past still existed and would continue to exist until time shall be no more, so

it might be expected that wars would continue to be. Based upon this consideration He declared, "Ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." (Matt. 24:6; Mark 13:7; Luke 12:9.)

And though we may expect wars to continue to be waged between nations and nations, and kingdoms and kingdoms, yet Jesus' servants do not fight. For he said, "If my kingdom were of this world, then would my servants fight; but now is my kingdom not from hence." (Jno. 18:36.)

Not only does He tell us His servants do not fight, but "He that taketh the sword shall perish with the sword." (Matt. 26:52.)

And though He could "pray the Father and He would send Him twelve legions of angels,"—warriors—to protect Him, yet how could He be the "Prince of peace" if He should use carnal weapons in the hands of His soldiers? The prophet said He was to be the "Prince of Peace." (Isa. 9:6.) He could not be such a Prince if he engaged in carnal war-

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fare. "My peace I give unto you, my peace I leave with you, not as the world giveth give I unto you."

The world gives peace at the mouth of the cannon, but Jesus gives peace on peaceable terms, on terms of good will to all mankind

2. From whence come wars? James will tell us. "Come they not hence, even of your lusts that is your members?" Lust and desire for power, territory and supremacy are the basis of

all carnal warfare. And these are found only in the bosom of war lords. The common people, the citizens of the various nations have no desire to fight, and should they assert themselves (which too often, they dare not), war would cease to be.

But whence comes this lust and desire? From the same source from whence all evil comes, from his satanic majesty, old Satan himself. The first war ever waged was instigated by him, as all wars since have been. He tempted the angels of heaven who rebelled and were "cast down to hell into chains of darkness." (II Peter 2:4.)

3. War is destructive to life and property, which can never be right or in harmony with peace and good will. Any ruthless indiscriminate destruction of property can never be right. How much less can the destruction of life be right? War makes no discrimination. The poor hapless innocent, old and young alike, are fodder for his insatiate appetite. And no difference how insurmountable the difficulties, or how imminent the danger, or how cruel the

punishment of the enemy, or how horrible the suffering, he smiles in complacency as his ambition is satisfied. How true, "war is a game which, were their subjects wise, kings would not play at."

4. War destroys peace and good will and fosters hate. Any state or condition of human relationship that is subversive of harmonious social and economic peace and happiness certainly cannot be right or pleasing to God. And any such state or condition that fosters ill-will, malice and hatred, can not be right or conducive to human happiness. These two things may justly and truly be chargeable to demon war. No other instrument of Satan has ever caused the untold anguish, woe, misery, heartaches, and human suffering. Truly, "War is hell," and strange to say, it is waged only by man, the highest, most intelligent, and enlightened part of God's creation.

Worst of all, war destroys truth in God. When nations engage in war, God is not recognized. "But do not generals sometimes pray to God?" Sure, on both sides

they do. But how is God to answer the prayers of men who are imploring help to destroy each other and their armies? In war, often church men of the same faith are on opposite sides, ready to shoot down their brethren. How can God answer the prayers of such men?

True, God in olden times directed, even commanded his people to engage in war, but where is the command of God for his people to engage in war under the sign of His Son, who is the Prince of Peace?

In war, nations do not rely upon God and trust him for success, but their whole trust is in their generals, means of defense, and powerful implements of war. The Hindenberg line in the World war and the Mannerheim line in the present Russo-Finnish war are examples.

6. Then may Christians bear arms? Nay, verily.

(a) Jesus said, "If my kingdom were of this world, then would my servants fight," which means, since his kingdom is not of this world, therefore his servants do not fight. "But do not many church men fight in

war times?" Sure, but Christians do not. Just think of a Christian shooting his enemy, much less his brethren! Two Christians in opposing armies pumping lead into each other! What a spectacle, even angels would blush at such a scene.

Christ says, "Love your enemies, and pray for them who persecute you." War says hate your enemies and return evil for good or for evil. War destroys men's lives, Christ saves them.

(b) Jesus said, "He that taketh the sword (any weapon of war) shall perish with the sword." This may not always be true physically, but it is true spiritually, unless repented of.

Paul said, "The weapons of our warfare are not carnal." Everybody knows you can't wage a carnal warfare without carnal weapons. So since Paul's weapons were not carnal, he did not engage in carnal warfare. He also said, "Though we walk in the flesh, we do not war in the flesh." So Christians of Paul's day did not war in the flesh, neither have they since his day.

(c) War is incompatible with Christianity. It has no

common aims of Christ and Christian principles. War corrupts, demoralizes and destroys men's lives; Christianity purifies, ennobles and saves them. War brings woe, misery, suffering and death. Christianity brings joys, gladness, ease and life. War destroys faith and trust in God and hope hereafter. Christianity upholds faith, trust and hope in hereafter.

(d) Christ is the Prince of Peace. War is the tool of the "prince of the power of the air," old Satan himself.

Christ uses the "sword of the Spirit which the word of God." War uses all manner of deadly weapons and poisonous gases, and between these two opposing forces a continual war is being waged. God's subjects are enlisted under the Prince of Peace, the subjects of the war demon enlist under the power of the air. The Christian is adorned with the robe of righteousness; the soldiers of Satan are clothed with the filthy rags of unrighteousness.

Satan gains a battle now and then, but the war is not over yet, and Christ as the "captain of our salvation" shall lead his hosts on to

final victory, while satan and his hosts shall go down in ignoble defeat.

COMPROMISE

W. H. Demuth

God says in Deut. 7:2, "And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them."

It is surprising how quickly the Children of Israel neglected to carry out this command of God, for in Josh. 9:15, when the Gibeonites deceived them, they made a league with them and left them live. But made them hewers of wood; and drawers of water.

With God there is no compromise. His word is immutable. The evil one tries to draw us entirely away from God. But if he cannot do that, then he tries to compromise. He tells us that God is too strict, and will not do all that he says. We have two examples in Luke 9:59. But he said, Lord, suffer me first to go and bury my father.

Luke 9:60, and another said, Lord, I will follow thee; but let me first go and bid them farewell, which are at home at my house. Now we will note that neither one refused to follow Jesus, but wanted to do it in their own time. Let us beware, when God wants us to do something, and we find our own time to do it in, we are compromising with the evil one.

A good example of a full surrender is found in Ruth 1:16-17. And Ruth said, "Intreat me not to leave thee, or return from following after thee: for whither thou goest I will go; where thou lovest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Note, she did not ask to bring one of her idol gods along. She did not say, "I will go along if you will lodge where I want to lodge. Or even if you will bury me where I want to be buried." And how much better it would be for us if we would entirely submit our lives to God.

In Mark 15:30 we have, "Save thyself, and come

down from the cross." Now if Jesus had yielded to them, and thus compromised with them, what would be our condition today? And do we realize in what condition the future generation will be if we compromise with sin in our day.

We find those who say it is too humiliating to go down in the flowing stream, or it is too inconvenient where the stream is not handy, so we will baptize our own way, a way that can be practiced everywhere and it is only a small change. God will not notice a compromise so small. Or those who say, "I do not need to wash my brother's feet. I will do him a good deed instead." Or those who say, you need not wear plain clothes, just dress like the world, only don't go to extremes, and don't get proud. You can go to worldly amusements, but don't get too loud. Compromise so that you strike a happy medium they say. But remember, God's word is unchangeable, and His plan laid from the foundation of the world.

Today, they say you can not put old heads on young shoulders, or that we must do something to hold the young people, so in some churches you will find musical instruments, choirs, entertainments, pantomimes, tableaux and moving pictures. They will tell you, that isn't much change. The old folks sat for hours, with long faces and listened to dry sermons; and now many tell you, I don't believe in long faced religion.

There are those who don't go to church, as commanded in Heb. 10:25, but compromise by listening on the radio. They say they can get better sermons than what they hear at church, and more of them. And thus are absent from the place of worship. Also many listen to theatre performances and prize fights, and the evil one tells them, don't mind for nobody knows. And thus have church and the world right in our own homes on the same instrument and think nobody knows. But listen, God in heaven knows. He sees it in our hearts before the deed is done. And a remembrance is kept against the day of judgement.

The evil one tempts us to steal, but if we say that is too much, he will say all

right don't steal then, but just covet. He tempts us to swear, but if we will not, then he says just use slang, and we'll get there after while. He tempts us to murder some one, but we turn away in horror, then he says alright, just hate some one instead. He tempts us to tell a lie, and we say no, then he says, well then don't tell all the truth, just make it a white lie now, we'll get to the black ones after your conscience has eased up a little.

Listen my dear ones, don't compromise with sin and Satan. It doesn't pay. Sooner or later it will cause us to lose our inheritance which is incorruptable and that fadeth not away. Sin grows on a person and the compromise gets larger and larger until our identity with the people of God is lost. So let us stick to God and His word and walk in the old paths.

Waynesboro, Pa.

Every failure should be a step to success; every detection of what is false should direct us toward what is true; and every trial should exhaust some form of error.

WHOM WILL YE SERVE?

Thornton Mellott

These are the words Joshua asked the children of Israel, it seemed as if they were serving something they hardly knew what, so Joshua called the elders of Israel and for their heads and for their officers and said unto them, "If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve." God never forced any one to serve him, he left us to choose for ourselves.

Joshua said, will you serve the God of your father or the gods of the Amorites in the land ye now dwell? He also said, "But as for me and my house we will serve the Lord." Let us choose that good part that cannot be taken away from us.

Moses chose to suffer affliction with the children of God rather than enjoy the pleasure of sin for a season. This should be the mind of each one of us, as God's children.

Paul in writing to the Roman brethren says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are

to whom ye obey whether of sin unto death or of obedience unto righteousness. But being made free from sin and become servants to God ye have your fruits unto holiness and the end everlasting life, for the wages of sin is death." Whom will ye serve? Satan has not offered us anything at the end of our race, only misery and woe in eternity. Christ tells us in Matt. 6:26, "No man can serve two masters for either he will hate the one and love the other or else he will hold to the one and despise the other, ye cannot serve God and mammon."

We find people that are ashamed of the gospel of Christ. Paul says in Rom. 1:6, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." To be ashamed is not to do what we are told in God's word.

In conclusion, brethren, can we say as Paul wrote to Timothy in 1:12, "I know whom I serve," or believe, in the 8th verse he tells Timothy not to be ashamed of the Lord.

I John 2:4 tells us "He that saith I know him and keepeth not his command-

ments, is a liar and the truth is not in him." The Bible tells us that no liars shall inherit the kingdom of heaven, so let us live and serve our Lord and Master that we may have a right to that tree of life, and be able to enter in through the gate into the city for without are dogs, sorcerers, whoremongers, murderers, idolators and whosoever maketh a lie.

R. 2, Needmore, Pa.

COMPARISONS FROM NOAH AND THE ARK

Beulah M. Fitz

Outside of Noah's own family all people were wicked. Noah's life was pure and Godly. He was different from other people, as Godliness and sinfulness are opposite to each other. He might have considered himself lonely, for he could not find true friendship in the violent men of the age in which he lived. To be lonely did not harm him. God was with him, and made him successful, also a noted man throughout the ages.

Boys and girls of Christian families today, think they are lonely, and restrict-

ed too closely if they are asked not to associate with other children who are ungodly. The Bible says, (I Cor. 15:33), "Be not deceived: evil communications corrupt good manners." To obey and to honor the Lord, by children and older ones too, wins his approval, and "finds grace in the eyes of the Lord," as was said of righteous Noah.

Noah was called "perfect." He had three sons, his influence over them was such, that they were numbered with their righteous parents. Surely parents and teachers should instruct the children to love and obey the Lord, that their feet may be guided into the saving Ark.

The earth also was corrupt, their conversation and actions too. Let us look at our present time. People are dressing corrupt, literature is corrupt, and worldly pleasures are degrading.

The Lord revealed his destructive purpose to Noah, before executing judgment upon the wicked. He has also revealed future destruction of the earth and perdition of the ungodly.

The Lord provided Noah with a means of salvation, and no doubt desired to save

many more, if they would repent at his preaching. And now in this dispensation, salvation is provided through Christ for all who will accept it through faith and repentance.

God saves those who are obedient. Noah obeyed, and built the ark, just as the Lord directed him; although he could not actually comprehend just how the flood would be. So it is with us, when we accept salvation, we need to be obedient to the gospel teaching, even though we may not fully understand. We will doubtless comprehend some day.

Noah did not build carelessly, leaving leak holes and cracks. Neither can we live careless, leaving a little disobedience here and there. He joined it firmly together with pitch, just as the many members of the church are united by the bond of Christian love.

I believe that the wicked men did not help to build, for they might have done faulty work. And we know that no one can live a few hours or days for us, making our life's record either better or worse.

Noah did not think out the plan for the ark, neither

did man arrange the plan of salvation. The ark was not built for beauty, and men say, the plan of salvation does not appeal to them, but they both were for safety and preservation of life. Man could not have planned so well as to place the window in the top. Through it the light entered. The Holy Spirit gives light to the Christian when we study the Bible. And Christ is the true light which cometh down from above.

The ark had only one door. There is only one into the church. Jesus said, "I am the door."

It was built of durable wood. The church endureth against all obstacles.

There was food for all the creatures. So in the church, there is abundance of spiritual food, with variety, to be found in the Bible.

The task of building required determination, energy, and persistent effort and the same are needed in the service of the Lord. While he was toiling daily, there came long the mockers and scoffers. Methinks I hear them say, "Can you be so selfish as to think that only those who enter that peculiar ark, will be saved?"

There are great numbers of us, and what will your preaching amount to. The Lord is a merciful God and will not destroy us." Then I fancy some of his father's house came and said, "Brother, you are wasting all your time and means! You are making a great mistake! You will die a pauper, and your sons will be left with nothing in this world. You make yourself disliked and peculiar to everybody else."

People now decline and refuse to serve the Lord, with a denomination of small numbers, and they never refer us to the eight souls who were saved by water. The same water saved the righteous, and destroyed the wicked.

Noah was a good man before entering the ark, yet he must enter in order to be saved. A good man cannot be saved outside the church of Christ. The time to enter is when God calls. He told Noah just when to enter.

Noah's long continued labor was rewarded by a period of rest, when God himself did shut the door. He too, will bring our labors to a close, and as the ark landed on a renewed world,

the faithful will arrive in the haven of rest. There is a rest for the people of God, forever with the Lord.

Dallas Center, Ia.

GOD'S KINGDOM FIRST

Leona P. Lorenz

(Matthew 6:19-20) "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." In our text we notice the Master says "lay not up for yourselves," then again says "lay up for yourselves." He does not contradict his own words, but he speaks specifically about two different treasures and where they should be placed in order to be safe. In the first place he is speaking of temporal things and in the second about life eternal.

Gods word does not condemn possessions or profit, but the way they are acquired and used. There is something about earthly

treasures that before we realize it they have mastered us. We can not serve God and Mammon. Jesus does not say that money is sinful in itself, it is neither good or evil of itself, but the way it is used. The love of money is the root of all evil. One man may have little and sin, another may have much and do good.

How prone we are to put our salvation off, thinking there is plenty of time. Another seeking the earthly treasures first. Jesus says, "Seek ye first the kingdom of God and all these things shall be added unto you." We find ourselves so anxious about food and raiment and the things we want rather than need. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. Why take ye thought for raiment? Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast in the oven, shall he not much more clothe you, O ye of little faith."

They that trust in their wealth, and boast themselves in the multitude of their riches, none of them

can by any reason redeem his brother, nor give God a reason for him. Now if it were possible for us to gain the whole world, but by gaining it we would lose our soul, now what profit have we? One soul is worth more than the whole world, so what could we give in exchange for our soul.

(I Tim. 6:6-10), "But Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." Much could be said on this portion of scripture as it contains volumes of thought.

If riches increase set not your heart upon them. Here is where the danger comes in, it is so easy for us to forget God, the giver of all things and set our heart

on our treasure, the perishable things of life. Our lives are a true testimony, for where our treasure is there will our heart be also.

(I Tim. 6:17-19), "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

(Joshua 1:8) "This book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." By this we gather that if our way is not prosperous and our life seems to be a failure it is our own fault. We have forgotten the law of the Lord. Success is what we are all striving for, not only in this world, but in eternity. Now a man's success is measured

in dollars and cents.

(Prov. 4:20) "The poor is hated even of his own neighbor; but the rich hath many friends." How true it is a man is always very highly esteemed as long as he has a big bank account and is accounted as a very successful financier no matter how he has acquired it. Possibly he has gained it by devouring widows' property, keeping back wages of his employes or gambling.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Ye have lived in pleasure upon the earth. These were pleasures for a time, but not for eternity.

We may be looked down upon for lack of earthly treasures, ridiculed for our plain dress, scoffed at by going to church, but James 5:8 says, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." (Rev. 22:12) "Behold I come quickly; and my reward is with me, to give every man according as his work shall be."

The richest person on earth is the child of God. (Rom. 11:33) "O, the depths of the riches both of the

wisdom and knowledge of God." (Dan. 7:18), "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and forever."

The Master gives us a wonderful lesson in Luke 12, "Fear not little flock, for it is your Father's good pleasure to give to you the kingdom. Sell that ye have, and give alms, provide yourselves bags, which wax not old a treasure in heaven that faileth not, where no thief approacheth, neither moth corrupteth."

(Rom. 8:16-18) "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. This scripture brings a beautiful hymn to my mind which starts thus: "My Father is rich in houses and lands, He holdeth the wealth of the world in his hands; with rubies and diamonds, of silver and gold, His coffers

are full, He has riches untold." The chorus goes: "I'm a child of the King, a child of the King," etc.

My kind readers, may we all strive harder so that we may be a child of this King and inherit our portion that is in store for each child of God.

I trust the truths that I have presented may make us realize more fully the importance of laying up for ourselves treasures in heaven.

315 Forest Drive,
Kokomo, Ind.

NEWS ITEMS

MECHANICSBURG, PA.

We, the Mechanicsburg Dunkard Brethren, held our love feast May 11th. Meeting opened by our Elder, Jacob A. Miller, at 10:30 o'clock. Elder Ray Shank preached the first sermon, found in Acts 20, beginning at the 32nd verse. Then Elder L. B. Flohr, of Vienna, followed, using part of the 3rd, 4th and 5th chapters of Acts. We then closed for noon.

At 2 o'clock services opened again with Bro. Rineholt of Reems, Pa., reading Psalms 40, and leading in prayer. Bro. Joseph H. Myers, of Shrewsbury, preached from Gal. 3, followed by Elder A. G. Fahnestock.

Bro. Rineholt read I Cor. 11 and Elder L. B. Flohr preached the examination sermon.

At 6:30 o'clock we met for the love fast with Elder L. B. Flohr officiating.

Elders and ministers present were: Elder L. B. Flohr, Elder A. G. Fahnestock, Elder H. E. Demuth of Waynesboro; Bro. Kegerries of Bethel; Bro. Addison Taylor of Vienna, and J. H. Myers of Shrewsbury.

Sunday morning we held Sunday school at 9 o'clock with 83 present. Bro. Taylor remained with us and preached for us, using for his text Prov. 31:10, and thus closed another love feast occasion. We feel that all enjoyed the services and thank all who came from far and near to help us in the Lord's work. May they all be blessed for coming.

We hope and pray that we may be made stronger now and will try to do more for the Master. As we are getting older and nearer to the threshold of eternity may we be ready. May God add his blessings to all that we may prove faithful to the end, is my prayer.

Harry L. Junkins, Cor.
R. 1, York Springs, Pa.

WAYNESBORO, PA.

We, the Waynesboro congregation, held our love feast at this place May 4th and 5th. The meeting was well attended. We appreciate very much the coming of our visiting ministers and the good gospel messages that they brought to us.

The visiting ministers who were present were: Bro. T. C. Ecker and Bernie Shriner, of Walnut Grove, Md., Bro. Joshua Rice, Mt. Dale, Md.,

Bro. Ray Shank and Bro. Harry Smith from the Mechanicsburg congregation; our Elder, Bro. L. B. Flohr; Bro. Ord Strayer and Bro. Addison Taylor of Vienna, Va.

Bro. Strayer officiated at the communion services.

Bro. L. B. Flohr, Bro. Strayer and Bro. Taylor, Bro. Shank and Bro. Smith all remained over night and preached on Sunday morning.

Bro Benjamin Lebo came on Sunday morning for services, and gave us a good message from God's word.

There has been a number of our members sick since our last report. There were three of our sisters unable to attend our communion services on account of sickness.

We ask an interest in the prayers of the faithful in behalf of those that are sick.

Sister Mae Tharp,
R. 2, Waynesboro, Pa.

WAYNESBORO, PA.

The Waynesboro congregation held our regular council meeting at this place March 23rd, with our Elder, Bro. L. B. Flohr, present.

All business was taken care of in a Christian manner.

There was quite a bit of sickness among our members during the winter months.

Sister Mae Tharp,
R. 2, Waynesboro, Pa.

The heights by great men reached
and kept,
Were not attained by sudden flight;
But they, while their companions
slept,
Were toiling upward in the night.
—Longfellow.

MOTHER HAS FALLEN ASLEEP

Mother was tired and weary,
Weary with tears and with pain,
Put by the staff and the rocker,
For she will not need them again.
Into sweet rest she hath entered,
No more to suffer or weep,,
After life's long fitful journey,
Mother has fallen asleep.

Rest the worn feet now forever,
Dear wrinkled hands are so still,
Pulseless the hand that no longer
Sorrow can quicken or thrill.
Years will glide o'er her gently,
Fading the shadowed land deep,
Drive back the tear, why would you
wake her,
For Mother has fallen asleep.

Oh beautiful rest for the weary,
Beautiful rest for the true,
Lying so peacefully ever,
Under the sunlight and dew.
Floats through our heart strings a
quiver,
Like breath of a whisper so sweet,
He giveth sweet rest to his faithful,
And so, Mother has fallen asleep.
Presented by D. P. Koch.

WHEN LIFE IS DONE

When all is done and my last word
is said,
And ye who love me murmur: "He
is dead,"
Let no one weep, for fear that I
should know,
And sorrow too that ye should
sorrow so.

When all is done, and in the oozing
clay,
Ye lay this cast-off hull of mine
away,
Pray not for me, for, after long
despair,

The quiet of the grave will be a
prayer.

When all is done, say not my day is
o'er,
And that thru night I seek a dim-
mer shore;
Say rather that my morn has just
begun—
I greet the dawn and not a setting
sun,

When life is done.

Selected by Wm. Beery.

TO MY MOTHER

Lottie Turner Loveless

To the dearest mothers I've ever
known,

To my own dear mother, now
older grown;

Yes, older in years, but in no other
way,

For the smile on your face is the
same today

As it was when I came with each
childish care,

And you chased it away as you
stroked my hair,

And the love in your eye is as gentle
and dear

As it ever was in the yesteryear.

You have labored and toiled in the
days of stress,

You have sacrificed all for our
happiness;

And your heart was full, and your
life was fine,

As you talked and sang of a love
divine.

So to you, dear mother, so gentle
and true,

I send the love that I feel for you.

And may God be with you, I humbly
pray

On this, and every Mother's Day.

THE GLORY THAT AWAITETH

There are glories and raptures
awaiting,

That mortals can never behold;

And the feet that now tread on the
earth-road

Shall walk on the pavements of
gold.

The clouds that o'er shadow our
pathway

And the dust of the highway
we've trod,

Will vanish like darkness at noon-
day

In the light of the face of our
God.

To the hills, then my soul, fly for
refuge!

To the "Rock that is higher than
I!"

To the land, where all things are
eternal,

Blest country, where none ever
die!

No earthly attractions must hinder,
Nor bid me from Jesus delay;

From the wind, and the storm, and
the tempest,

Away, oh, my soul, then away.

Our loved ones, from whom we're
departing,

On the banks of the river must
stand.

And tarry while we're passing over,
With Christ, to Immanuel's land.

But angels are waiting us yonder,
And soon shall the portals unfold;

And we shall inherit a mansion,
In that city, with streets of pure
gold.

Sel., Sister O. T. Jamison.

GOD'S LOVE TO MAN

Upright and pure our parents were,
When first from God they came;
No toil, no fear, no pain they knew,
No grief, no sin, nor shame.

When Eden's garden first received
This happy pair in love,
With peace and joy, and perfect bliss
Prepared for heaven above.

This happy state they might enjoy,
Had man his God obeyed;
Had not the enemy of souls
The plan of ruin laid.

He in a serpent's form appeared,
And tempted mother Eve,
To eat of that forbidden tree,
And knowledge she'd receive.

Behold the fear attached to sin,
To seek a hiding place;
They hear the voice of God within,
Afraid to show their face.

The weight of sin, they must have felt
And knew not what to do;
Death was the penalty to pay,
To disobedience due.

They disobeyed God's just command,
God drove them from within,
And placed an angel at the gate,
That none should enter in.

Transgression by our parents,
brought
Death unto man below;
And the displeasure of his God,
And fill'd his days with woe.

On this condition God look'd down,
And view'd his fallen state,
He pitied him, he sent relief,
And opened wide the gate.

O what a love the Father had,
When his dear Son He gave;
To suffer death upon the cross,
That man through Him might live.

Then let us look to Calvary,
Where our dear Savior bled;
See the great drops of blood that
stood
Upon His sacred head.

O what a dreadful thing is sin,
What sorrow it has cost,
And if continued on therein,
The soul is surely lost.

How careful then we all should be,
Who have professed His name;
To crucify Him not again,
Nor put to open shame.

Jesus, the sinner's only friend,
This debt of love did pay;
He came to do His Father's will,
And open up the way.

Now mercy's gate stands open wide,
And sinners bade "Come in,
Repent, believe, and be baptized,
And wash away your sin."

The way is plain, the path is straight,
But you, your cross must bear,
If you would wish to enter in
And have a crown to wear.

O, sinner, why will you delay,
The gospel truth's you've heard,
God would not have you die un-
saved,

Won't you believe His word?
You'll not be sorry when in death
To have a faithful friend,
One that has promised to be
With you, even to the end.

Then at the resurrection morn,
Your body risen be,
To dwell with all the glorified
In an eternity.

Sel., Emma C. Wilhide,

HOW TO BE FREE

Paul W. Koones

"Who, when he was reviled, reviled not again; when he suffered, he threatened not." (I Pet. 2:23.)

To be reviled is to be abused and have hard things said of us. The Savior had a great deal of this to bear. He came into the world to save men from their sins, and all his time here was spent in trying to do them good; yet he was often abused and called bad names. But he bore all this meekly, and always returned good for evil. "When he suffered, he threatened not." He was beaten and spit upon, yet he never once turned in anger upon those who used him so badly, even to threaten them. He "committed himself to Him that judgeth righteously." That is, he left all this in the hands of God.

Once when he was unkindly treated, two of his friends asked whether they might not call down fire from heaven to burn up those who did it; but Jesus was not pleased with them for even asking such a

question. He said, "The Son of Man is not come to destroy men's lives, but to save them."

It was love for man, and not any wish to punish him, that made Jesus come down to the earth, and when he was upon the cross, suffering such an awful death, he prayed for those who had nailed him there, saying, "Father, forgive them; they know not what they do."

We must try to follow his example, and instead of getting angry at those who abuse us and call us hard names, ask God to give us such a forgiving spirit as will lead us to pray for our enemies and try to do them good. God tells us to love our enemies, and to pray for those who use us badly. He says, "If thine enemy hunger, feed him; if he thirst, give him drink." You may find this hard to do, but it is not impossible.

God never asks us to do what we are not able to do, through the grace which he will give us, if we pray to him for it.

No stain of sin or folly

Could cloud our Savior's brow:

His heart, so pure and holy,

With love would every glow.

And when his foes assailed him,
 He sought but to forgive;
 When to the cross they nailed him,
 He died that they might live.
 Kokomo, Ind.

KINDNESS

D. M. Click

"The desire of a man is his kindness." (Proverbs 19:22.) If our hearts are filled with good thoughts, we will ever desire to show love and mercy to the ungrateful, as well as to those who are our best friends, thus speaketh the Lord of hosts, saying, "Execute true judgment, and shew mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in his heart."

Oh, if we could only get those cruel, wicked warriors in Europe to see how unkind they are acting toward each other, and how very disobedient they are acting toward the God of heaven, who has so bountifully blessed them in all of their past lives. "Blessed are the merciful: for they shall obtain mercy." "Give to

him that asketh thee, and from him that would borrow of thee turn not thou away." The kind hearted, the benevolent, those who are willing to aid the poor and those who are in sad distress, "I was an hungered, and ye gave me meat: I was thirsty, ye gave me drink."

The question was asked our Lord, when did we see thee hungry and feed thee, or when did we see thee thirsty and gave thee drink? "In as much as ye have done it unto the least of my disciples ye have done it to me." So let us be ready to do good and show kindness all along life's way, and we can feel sure that we will never lose the reward of the faithful and good in the kingdom of my Father which is in that glory world on high.

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil."

My dear brethren and sisters, let us be very careful, that it will not do to remember only the poor and unfortunate ones; but we must above all remember to

stand true and loyal, and every remember that our dear Savior said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6. It becometh us as true Christians above all to show that sublime loving kindness to Jesus who gave his precious life a sacrifice on the rugged cross to save our souls in that most glorious heavenly home. There are now so many that we have once worshipped with who now have forsaken many of the plain teachings of Jesus, and they were then as plain and humble as our Dunkard Brethren are to-day.

Dear ones, do you not see that you are not showing that loving kindness to our dear Jesus, that you once manifested when you were true, humble Christians.

I do believe that many who have left the plain church and are now following the worldly ways and sinful fashions, which the New Testament teaches us is not in harmony with Jesus' doctrine when Christ comes for his faithful ones, he will leave those worldly ones right here in the world where they want-

ed to work. Sad, sad indeed it will be.

TWO DOZEN THINGS

Three things to avoid: idleness, slang and falsehood.

Three things to despise: cruelty, meanness and ingratitude.

Three things to cultivate: sympathy, cheerfulness, and contentment.

Three things to desire: intellect, music, and beauty (of the soul).

Three things to value: time, money, and health.

Three things to love: honesty, purity and truth.

Three things to cherish: home, friends and country.

Three things to revere: Bible, Sunday school and church.

Sel., Emma R. Denlinger.

THE WORD OF GOD

"I have worked at the Bible, prayed over the Bible, lived by the Bible for more than sixty years, and I tell you there is no book like the Bible. It is a miracle of literature, a perennial spring of wisdom, a wonder-book of surprises, a revelation of mystery, and infallible guide

of conduct, and an unspeakable source of comfort. Give no heed to people who discredit it, for they speak without knowledge. It is the word of God in the inspired speech of humanity. Read it for yourself. Read it through. Study it according to its own directions. Live by its principles. Believe its message. Follow its precepts. No man is uneducated who knows the Bible, and no man is wise who is ignorant of its teaching. Every day is begun at its open page. It lies close at hand in all my work. I never go anywhere without it, and it is my chief joy.”
—Samuel Chadwick in Free Methodist.

SENTENCE SERMONS

Making mistakes is not as bad as being so afraid of making them that we do nothing.

There can be no greater mistake than that of stopping to worry over a mistake already made.

It is much easier to be critical than to be correct.

Keep your courage up,

and conversely it will keep you up.

Sorrow is better than laughter, for by the sadness of the countenance the heart is made better.—Eccle. 7:3.

Peace and content are not happiness, but happiness often visits where they live.—Anon.

Convey thy love to thy friend, as an arrow to the mark, to stick there; not as a ball against the wall to rebound back to thee.—Frances Quarles.

There are more persons who worry about matters that belong altogether to the future than there are who are anxious to do well the duty of the present moment. If we would simply do always the next thing, we should be relieved of all perplexity. The law of divine guidance is “step by step.”

Religion is the only force in the world that I have ever heard of that does actually transform the life.—Woodrow Wilson.

My God shall supply all

your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

Rob not the poor, because he is poor; neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them.—Prov. 22:22-23.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 7—I John 1:1-10.
 Apr. 14—I John 2:1-29.
 Apr. 21—I John 3:1-24.
 Apr. 28—I John 4:1-21.
 May 5—I John 5:1-21.
 May 12—II John 1:1-13.
 May 19—III John 1:1-14.
 May 26—Jude 1:1-25.
 June 2—Mark 1:1-20.
 June 9—Mark 1:21-45.
 June 16—Mark 2:1-28.
 June 23—Mark 3:1-21.
 June 30—Mark 3:22-35.

PREMAY SUNDAY SCHOOL LESSONS

- Apr. 7—Rebekah at the Well. Gen. 24:1-67.
 Apr. 14—Esau and Jacob. Gen. 25:27-34.
 Apr. 21—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 Apr. 28—Jacob Leaves Home. Gen. 27:41, 28:5.

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- May 5—Jacob's Wonderful Dream. Gen. 28:10-22.
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 May 26—Joseph Mistreated by His Brethren. Gen. 37:13-36.
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 June 16—Joseph's Brethren Remember Their Sin. Gen. 42:1-38.
 June 23—Joseph's Love For His Brethren and Father. Gen. 45:1-28.
 June 30—Review. Stories of the Quarter.

BIBLE MONITOR

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N.o 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ERROR

The sacred writers speak at different places regarding error, warning us to be on our guard lest we be lead astray from the truth. We need to give particular attention to this matter in this age when evil men and seducers are waxing worse, deceiving, and being deceived. Our well being for time and eternity is dependent upon holding firmly to the truth as we have it in Christ Jesus.

Error is a substitute for truth; a counterfeit; and any religion based on it is feigned, spurious and devilish. It is through the instrumentality of error that false teachers accomplish their works of destruction. False doctrine which is not agreeable with the word of God; a deviation from the truth; anything that falls

short of the truth, is error, and should be shunned as a viper.

In his writings, Peter gives some vital teachings along this line. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (II Pet. 2:1-2.) These damnable heresies which Peter speaks of, are simply erroneous teachings; teachings at variance with fundamental truth. We are living in a day when there are men on every hand spreading error and declaring it to be scripture; and in fulfillment of

what Peter prophesied, many are following their pernicious ways. It is because of this fact that religion has fallen into disrepute and is evil spoken of.

In the same chapter, in speaking of these false teachers and their works, Peter says, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." (verse 18.) In the days that Peter lived there were those who were "living in error" and those who had "escaped" from this condition. By the use of great swelling words that were alluring because they appealed to the lusts of the flesh, the false teachers tried to bring about the downfall of those who were living in truth. They also allured them through "much wantonness," assured them that they could do just as they pleased, no restraint whatever, granting them liberties to gratify the lust of the flesh, the lust of the eye, and the pride of life. This is the plan that has been used in our day to bring about the downfall of

believing men and women, to their sorrow and shame.

We are living in a day that is trying the faith and patience of righteous people. The enemy of our souls has a great host energetically laboring to spread error and lead those astray those who believe in the inspiration of the scriptures, the divinity of Christ, the efficacy of his shed blood, and all the other vital teachings upon which we base our hope of salvation. We must stand firmly for the truth as it is revealed to us in the scriptures else we will go down to defeat. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (II Pet. 3:17.)

We need not expect these evil conditions to improve as the end of time approaches; however our duty as Christian people is clear, and if we are rooted and grounded in the rock Christ Jesus we can successfully weather the storm and win the crown of life that is promised to those who love the truth. "But evil men and seducers shall wax worse and worse, deceiving and being deceived.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:13-17.) Any thing that contradicts scripture is error, and Satan, the old serpent is back of it.

HISTORY AND DOCTRINE OF THE DUNKARD CHURCH

C. C. Myers

Chapter Two

As stated in our last chapter, we will now take up how our Brethren came into existence in Germany.

The birth of the church in 1708, eight precious souls, who were filled with God's Spirit, who counted the cost, were led to divorce them-

selves from all other religions at that time prevalent in Germany. It took convictions, courage, strength, a power formed out of deep study of the word of God. It was more than man made, these factors that lay deeply buried in their hearts and lives. Their own strength and ability were unquestionably yoked with that of the Spirit and God Almighty. For us a proof of this statement, God had a hand in the forming of the Dunkard church. Because of its wonderful growth and influence it has had up to the present day. The events that led to the birth of this church might be dated back even many years before 1708.

There were bitter wars nearly a hundred years before this, and maybe more, which was the outgrowth of the Reformation Movement of Martin Luther and others. When many of these people withdrew from the Roman Catholic church it started something. Many leaders arose, some were leaders and some thought they were, and with these many creeds arose, man made and based on portions of the scripture

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which mostly appealed to them, and in that day and age many of these leaders tried to enforce their creeds on the people. These creeds led to the organization of many churches.

Through all these wars, hostilities and persecutions many people were still dissatisfied. The Bible was not prevalent among the common people. One writer gives us that in 1649 there was published the Felbinger edition of the Bible which

found ready disposal along the Rhine. The flooding of these lands with the cheap small editions brought about a wholesale discussion of the scriptures and their meaning, replacing the blind faith that the unbibled people had been forced to have in their priesthood.

From this many opinions arose and the babble of creeds, and what some have termed the Pietistic Movement. Out of the disgust of all the creeds offered, not seeing any who took the Bible in its entirety, an outstanding man, for such a time as this, there arose Elder Alexander Mack, who gathered seven other people with him, four men and three women, and for a long while took the Bible, studied it carefully and especially very prayerfully "The Great Plan of salvation." Some time during the year of 1708, these eight people decided to Organize a church, then called German Baptist, always generally known as the Dunkard church. One of these men baptized Alexander Mack, then Mack baptized the other seven, which was by trine immersion based on the scripture Matt. 28:19-20. Here I

wish to say that trine immersion is the practice of the Dunkard church and all its branches from that day to this.

One outstanding principle of the Dunkard church has always been that of accepting new light as the Holy Spirit gave them light and guidance; all opinions and conclusions of practices were carefully based on the scripture, thus the scriptures were given a careful and prayerful study before conclusions were drawn, that the church might be the true church of Jesus Christ. For we read in God's word "Upon this Rock will I build my church and the gates of hell shall not prevail against it." The Holy Spirit was to be the guiding factor in every movement, and we will always note the nearer the church yielded herself to the Guiding Power of the Spirit the more it prospered.

The principles of the church were based on the gospel and that as Jesus Christ instituted them including those of the apostolic church.

These eight people "Were of one accord and in one Place," and is it any wonder that God gave them power

and strength and increase because of their meek spirit, and God-fearing attitude toward His word? They believed every commandment of Jesus and the New Testament church without partiality to any, was to be heeded and obeyed. Thus the former rituals of the church became principles and ordinances. But in all this they were careful to maintain the Spirit with the Form.

Faith, repentance and baptism of course were first steps for entrance into the church. So here I might state that infant baptism was never considered because it is not based on scripture, but people were left free to choose and decide for themselves and those coming into the church came of their own free will. One scripture, according to Brumbaugh's History, was read at the baptism of these eight people and read always thereafter, you will find in Luke 14:25-33.

Three words in this text were outstanding, "Count the cost."

For these eight people to step out from the world, so called at that time, meant

that they had to count the cost. They built better than they knew. Some of the outstanding ordinances of the church were not only trine immersion, but the communion service was carefully and prayerfully studied, as to how Christ himself conducted this service and with the desire of wanting to maintain every principle of the church of Christ. They instituted feet washing as found in John 13. The Lord's Supper, Luke 22:20, also I Cor. 11:23-25.

Communion service (bread and wine) Matt. 26:26, Mark 14:22-24.

The Christian Salutation of the Holy Kiss, I Peter 5:14.)

These ordinances and with a few other principles were very sacred to the church.

One other principle was the principle of peace. This no doubt grew out of the observation of so much war about them that they readily seen that this would be a test of their little church and body of believers which was soon proven; and this is without a doubt one of the reasons why they came to America. The hardships of

"The Fatherland" made these earnest followers of the Lord anxious to find a place where they might worship with freedom and peace according to God's word. They learned of the liberty and spirit of Wm. Penn's colony in America and according to T. T. Myers' statement and others of Brethren history in 1719 the first migration movement started with Peter Becker as their leader. For by this time the church had grown to quite a following and twenty set sail for the new world. They landed at Philadelphia and settled at Germantown. So the Schuarzenan congregation (in Germany) was somewhat diminished.

In 1720 began the severe persecution and in 1729 Alexander Mack, the leader, and almost the entire membership remaining in Germany, migrated to America, landing at Philadelphia and joined the first colony at Germantown. Severe persecution soon drove the remaining Brethren from Germany, Switzerland and Holland, to America. These countries lost more than they knew and American soil was to be blest far more

than they knew or dreamed of when these Brethren set foot on American soil.

Thus ended the brief history of the Dunkars in Germany and thus begins the history of the Dunkards in America. These bits of history are far from giving history of the details thus far.

Pray for the church.

West Unity, Ohio.

"WHAT LACK I YET?"

Peter E. Lorenz

The head line of this article was the language of a very interesting young man that we have an account of in the gospel.

He was a very peculiar young man, because the commandments that were rehearsed to him by the Savior, he had kept from his youth up. Young men or old, of such a character, are very rare in this or any previous generation.

Who of us can look into the face of Christ and say, "All these have I kept from my youth up." It is clear in my mind, at least, that his statement was correct, otherwise he would have

been reproved for his error.

Be this as it may, he seems to have had a conviction that he was not yet right, or he would not have made the inquiry, "What lack I yet?"

It may be that many of us, after observing some of the commandments, are ready to say we are getting along fine on our way to heaven; but with much greater propriety should we not inquire of God in prayer.

"What lack we yet?" We may lack just what the young man did, that is, we may be too much concerned about other things, too much attached to our possessions, our gold or silver, farms, shops, stores, or whatever we possess, and like him we may be unwilling to give all up for the Lord.

Brethren and sisters, we may lack in usefulness. How many souls have been led to the cross through our instrumentality?

Again, we may lack in the faithful discharge of our duties in regard to public worship of God's house. Are we present in the sanctuary when possible, or do we lay in bed too long on Sunday morning, thinking they will get along without me; and mother, the home

must be just so, makes no difference whether I get to church or am too late for Sunday school?

How is it, dear reader? We may lack a "Genuine Christian experience." What are our enjoyments? Do we know what Paul tells us in Rom. 8:16? Does "the spirit itself beareth witness with our spirit, that we are the children of God?"

Do we know that we love God, are we growing in grace and pressing forward toward the "mark for the prize of our high calling?"

If so let us fight the battle to the gate, then enter through the gate to immortal glory. What joy!

If there is a doubt in our minds, let us go to our secret closet on our knees and inquire of the Lord, "What lack I yet."

R. 2, Greentown, Ind.

Lord, help me to go through good and evil report; prosperity and adversity; storms and calm; kindness and unkindness; friends and enemies; life and death, in the spirit and practice of the Gospel of Jesus Christ. Bishop Francis Asbury.

SLIPPING

Vernie Diehl

Sermons are not all delivered from the pulpit, neither are they always lengthy. Sometimes folks say things that are helpful to other folks when they are the least aware of it.

Recently I heard this, "I am afraid she is slipping." I have pondered quite a bit on this. This one sentence has been more helpful to me, and caused me to think more than some lengthy sermons I have heard from the pulpit.

It might be well if you and I would stop and ask this question once in awhile, "Am I slipping? We slip sometimes and scarcely notice it, we do not always see the effects at once, but in time something may develop that will leave a scar or be a handicap for life. So in our spiritual life we do not always notice we are slipping, it is so gradual. Paul says, "Wherefore let him that thinketh he standeth take heed lest he fall."

Folks, Satan is cunning, he sometimes makes us believe we are doing wonderful things in the Lord's

name, but all the while it is only feeding our carnal nature. Satan is gradually gaining ground and before aware of it we are going full swing for the devil, under the banner, "In the name of the Lord."

Slipping is very dangerous, we blunder and backslide, we grab and take hold of some compromise, then get another which is a little more attractive, but do not realize "That all human courses are vain." "Vanity of vanities saith the preacher, all is vanity."

We slip because we want to please man rather than God, because we do not do all to the glory of God, because we so often choose worldly associates, because we enjoy the devil's work more than the Lord's work, because we are trying to serve two masters, and because we do not read our Bibles.

We are slipping whenever we leave off just one of God's commands, we are slipping when we say this or that is not essential. We are slipping when we make our church services entertaining rather than spiritual, we are slipping when we do something just be-

cause some one else does, we are slipping when we take some person as our leader or example rather than our Lord. We are slipping when we take thus sayeth man rather than thus sayeth the Lord; we are slipping when we neglect daily Bible study and prayer. Let us keep away from the slippery places. Abstain from all appearance of evil." Obey God rather than man. (Ecclesiasties 12:13-14.)

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil."

Nokesville, Va.

THE BOOK OF DANIEL

J. Harry Smith

Chapter 1

Separation to God in Babylon—a foreshadowing of the faithful Jewish remnant at the time of the end.

Chapter 1 is introductory in its nature and has not only a prophetic significance but has also practical lessons.

"In the third year of the reign of Jehoiakim of Judah came Nebuchadnezzar unto Jerusalem and besieged it. And the Lord gave Jehoiakim, king of Judah into his hand with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his God; and he brought the vessels into the treasure house of his God." (Dan. 1:2.)

Here we learn how the times of the Jews were interrupted and how the times of the Gentiles began.

For years God had been warning the children of Israel, through his prophets, that unless they turned to Him He would allow their land to be invaded by the enemy and them to be taken captive. Long before the events described in the first two verses of the book of Daniel had taken place, the Israelites had forsaken the faith of their fathers.

They had given up the worship of the one true God and idolitry was rampant. The religion of the heathen nations was more attractive to them because it was modern and far easier. As a consequence the flood-gates of iniquity were open-

ed and the false religion which they had adopted was powerless to work the change in the hearts and lives of the people which alone could avert the impending judgment of God.

These conditions had existed for 490 years, and during that time God had been speaking a warning message to the nation through the prophet, Jeremiah and others, but the people turned a deaf ear. At last the patience of God came to an end and He put them in the school of experience in the city of Babylon for 70 years. Then they learned there is a way that seemeth right unto a man; but the end thereof is the ways of death. How sadly the Gentile nations of today need to learn that lesson. God has been striving with them for thousands of years. He has been speaking in love, in mercy, in kindness; but the nations are turning a deaf ear to his voice, ignoring the unescapable fact that one day—and that I believe is not far distant—He will speak in the language of thunder. For if He spared not Israel when they sinned and turned their backs upon Him, you may be sure He

will not spare the Gentiles.

The Faithful Few

Please read Dan. 1:3-21.

In these verses we have an account of the faithfulness of four children of Israel, Daniel, Hannah, Michael, Azariah. God has never left Himself without a witness and these four were witnesses for Him in that day of apostasy. Tests came to these men soon after they arrived in Babylon.

Nebuchadnezzar commanded that certain number of the most promising of the young Jewish men, well favored and cunning, be picked out that they might be taught the learning and the tongue of the Chaldeans. He also ordered that the meat from his table and the wine which he drank be served them and that they be nourished for three years. At the end of that period they were to stand before the king. During the time of their pupilage the four Hebrew children were subject to many temptations, but the greatest test was that they break their Nazarite vow and eat the things which were abhorrent to a Godly Jew. The meat

used in Babylon was not only dedicated to idols but had been strangled, thus becoming abhorrent to the Jews who were following the law of God as recorded in Leviticus. Then too, the Nazarite must not drink wine, and thus these men were called upon to make their choice between the word of Nebuchadnezzar and the word of God. But they did not follow the advice, "When in Rome do as the Romans do." They had piety deeply ingrained in their very hearts, and so when they had to choose between the commandments of Nebuchadnezzar and those of God, they said, as did the apostles of old, "We should obey God rather than man."

By being separated from the evils of Babylon they could exercise an influence for God, and later on we shall see how God used Daniel in communicating His mind to Nebuchadnezzar and Belshazzar concerning the end of Gentile dominion and the return of the Lord. So in the content of Chapter 1, we have set forth the kind of man to whom God can reveal His mind and heart and will. Before Daniel was given any enlightenment with

regard to the future, he separated himself from all the evil of his day, in other words God's order is first purity, then enlightenment in spiritual things. If you study the lives of Noah, Abraham, Joseph, Iasiah and all other saints of God, you will find that in their lives the order was first purity, then enlightenment.

Let us search our hearts, and ask if this is true of us. Have we separated ourselves from the evils of the day? Have we purposed in our heart that we will not defile ourselves?

My friends, that is the only way in which we can make progress in spiritual things. If we expect to have light on heavenly things, we must "Walk in the light as He is in the light." Because many people do not observe God's order of living, they do not progress in a spiritual way. Worldliness eats like canker and destroys spiritual eyesight.

If we are to have a testimony in this terrible period of church age, the Lord must govern our lives, our affairs, our social enjoyments. Let us bear this principle in mind.

We are living in a day of

apostasy, and if we are to have a testimony and influence for God that is to count, we must separate ourselves from the evils of our day, even as Daniel and his comrades in their day.

A Prophetic Lesson

But there is a prophetic significance in this first chapter of the book of Daniel, as well as a practical lesson. Daniel and his friends represented the faithful Jewish, remnant which will come into view at the end of time, that short time between the translation of the church and the return of the Lord in glory. During that period the anti-Christ will be in power. He will be an absolute monarch, just as Nebuchadnezzar was. You will find as we progress in our study of this book that Nebuchadnezzar had all power. Daniel says of him, "Whom he would he slew and whom he would he kept alive; whom he would he set up, and whom he would he put down." So it will be with the anti-Christ for of him we read the king will do according to his will. But there will be a remnant in Israel which will set its face against the pertensions and

edicts of the monster who will be in authority. That remnant will be the witness of the end of time.

They will be the 144,000 of the seventh chapter of Revelations, and as Daniel was used to exercise power and influence for God in Nebuchadnezzar's time, so the 144,000 will be used by God during the reign of the Beast to turn a multitude from sin to the one and only true God and His Son, Jesus Christ. Those saved during the tribulation period and through the ministry of the faithful Jewish remnant are also described in Rev. 7.

R. 5, Mechanicsburg, Pa.

NEWS ITEMS

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge congregation met in quarterly council on May 18th, deferred one week due to the North Canton communion service. A number of our members attended this service.

Bro. Vern Hostetler opened the meeting by reading the first Psalm. Elder D. W. Hostetler moderated the meeting. Our presiding elder, D. P. Koch asks the other elders to persist at times.

We did not have much business at

this time, and it was taken care of in love and union. We all rejoice to see our congregation grow so rapidly.

May we all pray that the work here and at all other places prosper.

Our love feast is to be held here on June 15th and 16th, at 10:30 a. m. A hearty invitation is extended to all to attend these services.

H. A. Throne.

PREPARE TO MEET THY GOD

A. B. Van Dyke

What if through reading of the word,

We are constrained to write,
To put in words what we have heard,

Through musing in the light.

If we be led to tell the world,
Of Jesus and unfailing love,
By pen or tongue the message herald,

That leads to heaven above.

Christ died to save e'en sinful man,
By death upon the sacred tree,
And bidding all be true and then
Be gathered with the ransomed free.

Accept His message then in faith,
And serve Him in the gospel way,
Remember it is ne'er too late
To make amends for crowning day.

NON-CONFORMITY

May I ask you, sister, brother,
In the dear Redeemer's name,
If we wear the world's adornment,
Is it not a sin and shame?

May we deck our heads with
feathers

And with costly hats adorn,
When the brow of our Redeemer
Had to wear a crown of thorns?

May we dress in costly garments
And the rest of fashion's dross;
When upon the back of Jesus
There was laid a rugged cross?

May we wear a golden bracelet,
Gold upon our fingers fair,
When the hands of our Redeemer
Felt the pain of piercing nails?

If the love of Christ is in us
And His word we have believed,
If the joy of pardon thrills us
And his spirit was received.

Then to us these things are hateful
Which men here so much adore,
For we know they are deceitful
And we'll want them never more.

Oh, Thou blessed loving Savior
Who for us was crucified,
Save us from our every failing,
Save us from the sin of pride.
Selected, H. M. Barkdoll.

THE LONG, LONG TRIP

I'm getting things together, and I'm
packing up my grip,

To be ready when I'm sum-
moned for my long, long trip.

I can hear sweet voices calling, I
can feel the lure of stars,

I can see the hills of glory through
my rusty prison bars;

I can breathe the breath of flowers,
I can hear the billows roar,

As they break in mist of music on
the shining golden shore;

I can see the smoking funnels of
the ship that's coming in

To bear away my spirit from this
world of care and sin.

I am getting a bit weary, and I'm
longing for the rest

That is waiting for me yonder in
the islands of the blest;

The earth is full of treasure, and
there's much to please the eye,
But my heart is longing, longing,
for the things that satisfy.

It is longing in the even, and it's
longing in the dawn,

For the rest that's waiting for me
just a little farther on.

Of the daily toil and trouble I am
getting weary quite,

As I hear the angels singing in the
watches of the night.

I am getting things together; I'm
returning o'er the years

To right the wrongs of other days,
and wet them with my tears.

I am seeking first the better things,
and also things the best

As I walk along my winding way in
eager, earnest quest.

And conscious of my ill desert, and
all my sin and dross,

I have builded me a house of faith
beside the lifted cross,

I am getting things together, and
I'm packing up my grip,

That I may be ready when I'm sum-
moned for my long, long trip.

—Zion's Tidings.

SPEAK KINDLY

Speak kindly, for our days are all
too few

For any angry strife;

There is deep meaning, if we only
knew,

In our brief life.

No nobler mission can be ours if we
A pang can stay;

Or if, amidst the rush of tears we
see,

Wipe one away.

Speak kindly. Gracious words, God
sent, God given,

Are never lost;
They come all fragrant with the
breath of heaven,

Yet nothing cost.
Kind words are like kind acts—they
steal along

Life's hidden springs;
Then, in the darkets storm, some
little song

The sad heart sings.

Speak kindly, graciously, for all
around

Are pains and smarts;
The very air is full of moans and
sound

Of breaking hearts.
Seek, seek to bind them up as once
did He

Thy gracious Lord;
Then surely will his hand bestow on
thee

A bright reward.

—Selected.

HINTS FOR CONTINUING A LIVE CHURCH

✓ 1. Come regular.
✓ 2. Be prompt for Sunday
school with a prepared
lesson, and remain for
preaching service.

✓ 3. Make no disturbance.
✓ 4. Have a song book and
help sing at your best—
Spiritually.

5. Help to keep condi-
tions about the church house
pleasant and inviting.

6. Visit homes where

occupants attend Sunday
school or church nowhere.

✓ 7. Help in getting others
to Sunday school and
church.

✓ 8. Welcome strangers
and invite them back.

✓ 9. Take the church
paper.

✓ 10. Occupy the front
row of benches.

11. Have your Christian
life seasoned with kindness
and love for others.

12. Open your heart's
door in prayer for self,
family, neighbor and church.

13. Be ready to give a
reasonable answer for the
cause you espouse.

✓ 14. Encourage the minis-
ter.

✓ 15. Support the minister
and his companion, morally,
socially and financially.

✓ 16. Help support the
church and its missionary
efforts.

✓ 17. Attend mid-week
meetings—especially church
councils.

✓ 18. Help to overcome evil
by instilling the good.

19. Encourage observ-
ance of the whole gospel—
N. T.

20. Always be alert,
things are never so good but
what they might be better;
because the spirit of Satan

is always seeking opportunity to destroy or at least to hinder.

Remember, if the enemy can not get a foot-hold on church principles then he is alert on getting influence over the individual member.

Our eternal salvation hangs on a balance, which way will we have it swing.

Let us therefore watch and pray that we enter not into temptation with those who follow the drift and tide of a faulty religion, but rather hold fast the doctrine of truth and righteousness.

Remember the church of Philadelphia, the door that God opened and no man being able to close.

The preacher, the Sunday school teacher

Should do their work well;

So the chorister and laity

Have good tidings to tell.

G. M. M., Midland, Mich.

SIN, MANKIND'S WORST ENEMY

Oral Roberts

"Stand in awe and sin not." (Ps. 4:4.)

Sin is the worst thing in all the world. It is the sorrow of heaven, the ruina-

tion of the earth and the horror of hell. Nothing has wrought such havoc, ploughed such furrows, or cut such swaths as has sin. Sin is mankind's worst enemy, but the devil's best friend.

Sin brought the race in dishonor with God before the flood, and hung a mantle of shame on those who emerged from the ark. Sin confused the people's language at Babel and scattered them to the four winds of the earth, never to understand each other again.

Sin dragged Israel's first king from his God-given throne to a premature grave and a suicide's hell. Sin ruined and blighted the once great nation of Israel robbed them of their God-given country, and scattered them to every nation on the earth, never to know national identity again until Jesus comes.

Sin has left its slimy trail across the years and through every nation. In its wake there are broken homes and hearts, debauched character, maimed bodies, deranged minds, devastation, misery, sorrow and woe. And the end is not yet. Let us now look upon sin as it

is today and see its horrible effects on mankind as it spreads itself out like a giant octopus.

Sin is a Home-Breaker

Sin crept into the quietude of the blessed Eden, found a beautiful home of love and contentment, stretched out a slimy hand and caused the first home the world ever knew to crash on the rocks of despair. The old homestead was lost, and the oldest boy of the family became the murderer of his own brother. But that was just the starting, for since that time scores of homes have been sacrificed upon the same old altar of sin and shame, and at this writing other homes are going down crashing on the rocks of divorce. Mother and father are not only the ones that suffer the effects, for often there are little, helpless, innocent children that are left on the mercy of a cold and unfriendly world, there to grow up in life without a particle of a decent chance to grow into respectable manhood and womanhood. Small wonder that we have so many children roaming the streets as beggars and thieves. But as long as men

and women build their homes on the foundation of sin they are inviting such to come into their lives. Nothing is more beautiful than a young man and his bride starting out on the great journey of life side by side, willing to fight life's battles as they come, with a deep, fervent love in their hearts for each other. Then nothing is more tragic than to learn a few months or years later of the sorrowful end of this union in the divorce courts. Yes, sin is a home breaker, and unless the parents of this world erect around their homes the great barriers of salvation and faith in God, we are in for wholesale destruction.

Sin is a Terrible Reality

When we read the tragic story of Adam and Eve in the Garden of Eden, we are bound to admit that sin is indeed a terrible reality. Look at this ancient scene. Yesterday, Adam and Eve were blissfully happy, but today they are miserable. Yesterday, they were innocent, untouched by sin; but today they are guilty before God, their Creator. Yesterday, they were having fellowship with God, run-

ning and bounding to meet Him; but today that fellowship comes to an end . . . for they are hiding . . . in sin from their Maker.

Sin is a Dreadful Disease

The human race fears certain diseases with a horrible dread, disease such as tuberculosis, cancer, leprosy, etc. This nation spends millions of dollars annually to combat these diseases that prey upon the human body. But all these terrible diseases together are just a bite of the flea compared to the awful disease of sin. Sin not only preys upon the outer body, but on the vitals of the inner man. There it eats away the soul and causes those finer feelings (that ally us to our Maker) to decay. I had a thousand times rather have the worst disease in the world than to have a stain of sin on my soul. For when this old body of clay is eaten up by worms and returned to the dust of the earth my soul shall be living on in eternity with God.

Terrible to Treat Sin so Lightly

We are convinced that sin is a home-breaker, a terrible

reality and that it is debauching characters by the millions, but why do we treat it so lightly? We treat nothing else so lightly that has ever injured the human race. Take the snake for instance. Somewhere in the past it sank its fangs in human flesh. Immediately the limb began to swell and the person was seized with terrible pain, and soon died. Now when we come upon a snake we cry, "Look out!" and warn of the danger of its bite. But we don't treat sin that way. No! We chase it as though it were a thing to be desired, and when we have found it, we hug it to our bosom and will not part with it. Thou that hast sin in thy bosom . . . knowest not that its bite is a thousand times worse than the bite of the most poisonous reptile in the jungles of Africa? Flee from it as you would a Rattler. The little child might want to play with its beautifully colored back and stroke its beady eyes, but mothers warn of the danger and picture to the mind of your little babe the eternal bite of the serpent of sin.

Sins Separates Man From God

Isiah tells us (Isa. 59:2), "But your iniquities have separated between you and your God, and your sins have hid His face from you that he will not hear." There is absolutely no fellowship between God and the sinful, unrepentant heart. The sinner is caged up, as it were, like a bird in a cage, enslaved by sin and in bondage to the devil. Once there was an eagle caught and put in a big cage. The butts of his wings were bleeding and broken because of his flying against the palings of the cage in his attempt to get free. His feathers were all turned wrong. Why? He did not belong in the cage. He belonged out in the big wide open spaces, out on the mountain peaks with the rest of the eagle family. One day a man came along with the milk of human kindness running through his veins. He inquired of the price of the bird, and on being told, paid the price. As he did so he began to kick the palings off the old cage. When the bird saw the palings down and there was nothing between it and the sky, he began to

stretch out those big wings and walk out of the cage. Immediately, the ruffled feathers began to smooth out and with the scream of the eagle it took to its wings and soared high into the sky. After soaring over the cage it came back down and lit on top of the cage, and then seeing it was really free, it let out another scream and took off for the distant mountain peaks. As far as the eye could see they could hear its shrill scream as if to say, "I'm free, I'm free!"

Nineteen hundred years ago Jesus Christ found the human race kidnapped and in bondage to sin and the devil. With His bleeding form on the cross of Calvary He kicked every paling down from the old cage of sin and proclaimed to the human race, "Whosoever will may be free." A little over four years ago I was in the old cake of sin. My nature was all wrong and I was wounded and bruised. One night I learned that the palings had been kicked down from my cage. By the grace of God, I walked out. As I did so, I looked away to the distant mountain peaks of glory. Immediately I began to mount upon the

wings of an eagle and soar high above sin. Ever since that hour I have been going higher and higher. And in this hour I am closer to God and heaven than I have ever been in my Christian experience.

Sin Damns Eternally

Sin ruins the sinner's chance for heaven, and will bring ever one of them into judgment with blasted hopes and will as a final work damn them eternally in the lake of fire (Rev. 20: 11-15). "And whosoever was not found written in the book of life was cast into the lake of fire. This is the second death." By the mention of a second death we know there must be a first one. The first death is the death of the natural body, but this second death refers to the death of eternal punishment to every sinner in the lake of fire. I shall compare this death with the bite of a serpent. Yonder is a man bound hand and foot. He sees a poisonous reptile crawling his way. Unable to move, he cries for help. The snake comes closer and closer. At last it entwines itself around the man's body. It's head goes back.

The man looks down its mouth and sees those poisonous fangs. A shudder comes over him. Down comes the snake's head and the fangs plunge into his flesh. The poison circulates through his system and he dies. Look yonder in the judgment. There is the sinner; his sins have him bound hand and foot. He looks out and sees the serpent of eternal death coming his way. He screams for mercy but there is none, for during his early life he has spurned the mercy of God. The serpent of eternal death entwines around him. And the fangs of eternal death sink into his soul and body and he dies the death of the wicked.

O sin! How long wilt thou wreck and ruin lives? How long wilt thou keep up thy mad pace in sending men and women to hell? Yes, I know. As long as mankind wilt let thee. For the mercy and forgiveness of God are abundant, and there is a fountain of redeeming blood opened up for "Who-soever will" avail himself of the precious opportunities to be saved by the blood. Mankind arouse thyself! Climb Calvary's Hill; pass

her crimsoned cross, and wash in her sin-cleansing fountain.

Sel. Lucy Klepinger.

CHRISTIAN

Charles H. Ness

The simplest definition for Christian is simply Christ-like, and to be Christ-like cuts away carnality and sets forth spirituality; to be partakers of the divine nature, a spirit, that when tried is found in harmony with the mind of Christ or the will of God. And how to know the will of God? "Study to shew thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth." In this present age (sad to think about, but according to God's word) a large per cent of professing Christians are not Christian; if all Christian professors were one hundred per cent Christian, there would not be a thing like so-called Christians engaged or found in all the various kinds of worldliness, where the allurements of the world are carried on, to satisfy the gratifications of human nature.

A Christian is found continually engaged in the service of the Master, which satisfies the desires of the soul, or the new man in Christ Jesus. "If ye continue in my word, then are ye my disciples." Then we are to press on to the mark of the high prize as it is in Christ Jesus, and till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, which is the standard of Christian.

The Christian life is absolutely a changed life, and becomes a new creature. In order to become a Christian we need to repent, believe and be baptized, and our very desires and affections must be changed, from things below to things above! We are no longer carnaly, but spiritually minded. A Christian is not conformed to this world, but transformed, by the renewing of the mind and proving what is that good, and acceptable and perfect will of God. To be a Christian requires more than just having the name enrolled in the church book, it is a thing like having the name in the

church book and not inscribed in the Lamb's book of life; to be a Christian requires transformation, and a real transformation is beyond human power, it takes divine power from God to bring it about in humanity, and it must be done to be Christian.

Jesus says to Nicodemus, you must be born again, and nicodemus with his physical carnal being, could not comprehend spiritual things. The Christian is on a narrow way because a Christian walks by the word of God, and the word of God is sharper than any two edged sword and it cuts close, even to the very thought and intent of the heart; the Christian is on the narrow way and goes through the strait gate, and Jesus says there are only a few that find it, a so-called Christian struggling on with a bundle of the sin of this world finds his travel impeded and his progress retarded,

The world calls the Christian life an empty life (and in a sense is) because it is empty of self, but full of desire "to do good unto all men especially unto the household of faith." From

the standpoint of the Christian, on God's authority, the Christian life is a full life, full of labor, full of service, full of desire to do good unto others, full of joy and peace, praise the Lord, the Christian life is a most excellent life to live, a life that brings no condemnation.

A Christian life is a life that many folks don't want to live, but all folks wish to die a Christian. Surely no sane person can desire such a death that will cause him to cry for the mountains to fall him and hide him from the face of the Son of God. Jesus says, "I am not of the world." A Christian is in the world but not of the world. A Christian will separate himself from the world, "Come out from among them and be ye separate saith the Lord." A Christian is not conformed to the world, a Christian will not love the world nor the things of the world. The Christian loves Christ and the way of Christ; the Christian is in the world as God's messenger to it. Oh, professing Christian fellowmen and women, how does the standard of Christian look to us? And how do we fit in the standard of Christianity?

If we are a friend of the world we make ourselves an enemy of God; and God will be greatly displeased with us and if we do not separate ourselves from the world we will suffer punishment with the people of the world, while we are living in the pleasures of the world (which is sin) we are forsaking Christ and his service, the pleasures of this world prevents the development of the spiritual life, we will not grow in grace, nor will our life tell for Jesus.

Jesus plainly tells his people that it is impossible for them to live worldly lives and serve Him, "Ye cannot serve God and mammon." Worldliness kills spirituality, living worldly is a thing of the past for the Christian, the real Christian chooses service of God and gives up the world and its pleasures, let us earnestly plead for strength to live the life of the righteous but that we may die his happy death and our last end be as His.

R. 1, Dallastown, Pa.

SENTENCE SERMONS

What I am to be I am now becoming.—Anon.

No event is terrible enough to overthrow a courage founded upon the rock of belief in Jesus Christ.—Erasmus.

Ye shall know the truth, and the truth shall set you free.—John 8:32.

Blessed is the nation whose God is the Lord.—Psalm 33:12.

There is a beauty in the name appropriated by the Saxon nations to the Deity: they called Him "God," which is literally "The Good," the same word thus signifying the Deity and His most enduring quality.

Courage is the greatest quality of the mind next to honor.—James L. Allen.

To contract ties of friendship with any one is to contract friendship with his virtue.—Confucius.

It is more blessed to give than to receive.—Acts 20:35.

It is better to make a thousand mistakes, and to suffer a thousand reverses, than to run away from the battle.—Henry Van Dyke.

Faith is as much a normal function of the human mind as is logic.—William W. Keen.

Every failure should be a step to success: every detection of what is false should direct us toward what is true; and every trial should exhaust some form of error.—Whewell.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Mark 4:1-20.
 July 14—Mark 4:21-41.
 July 21—Mark 5:1-20.
 July 28—Mark 5:21-43.
 Aug. 4—Mark 6:1-29.
 Aug. 11—Mark 6:30-56.
 Aug. 18—Mark 7:1-25.
 Aug. 25—Mark 7:24-37.
 Sept. 1—Mark 8:1-26.
 Sept. 8—Mark 8:27-38.
 Sept. 15—Mark 9:1-29.
 Sept. 22—Mark 9:30-50.
 Sept. 29—Mark 10:1-27.

PRIMAY SUNDAY SCHOOL LESSONS

- July 7—How the Child Moses Was Saved. Ex. 2:1-10.
 July 14—The Burning Bush. Ex. 3:1-14.
 July 21—Moses and Aaron Before Pharaoh. Ex. 7:1-25.
 July 28—The Passover Night. Ex.

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- 12:1-36.
 Aug. 4—Crossing the Red Sea. Ex. 14:5-31.
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 Aug. 25—Aaron and the Golden Calf. Ex. 32:1-24.
 Sept. 1—The Tabernacle in the Wilderness. Ex. 40:17-38.
 Sept. 8—Spying the Promised Land. Num. 13:17-33.
 Sept. 15—Moses Provoked at Murmuring. Num. 20:1-13.
 Sept. 22—How Serpent Bites Were Healed. Num. 21:1-9.
 Sept. 29—The Greatness and Death of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XVIII

July 1, 1940

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE

The first five days of June was a season of spiritual refreshing to those of us who were permitted to attend the 1940 General Conference. So much so, that we can feast for some time upon the good things so bountifully given to us by our Heavenly Father.

There was a rather general feeling that, due to the distance from most of our congregations, there would not be a very good attendance at this conference. Regardless of this, when the hour for the first service arrived there was a good crowd on hand, and the attendance increased as the meeting progressed.

Our conference was held in the Church of The Brethren at Quinter. This is a large building and well equipped to take care of

gatherings such as ours. From the time that we arrived until our departure, everything was taken care of nicely by those who had the work in charge and without a word of complaint as to services required or rendered.

The Brethren people and other denominations kindly opened their homes and conveniences to us and treated us royally while with them. This had much to do with our comfort and well being throughout the duration of the meeting. We shall always have a warm spot in our hearts for these folks at Quinter, Kan., for their kindness and generosity so gladly shown.

For the most part, the weather was pleasant and we experienced no discomfort or inconveniences in this line.

The folks who came to

this conference are in earnest in their efforts in the Christian life. This was evidenced by the way they entered into the song services, in the preaching, and in the listening as well. It was an inspiration to join in those soul stirring songs of Zion, and the echo of these hymns will no doubt linger with us for many a day.

Our people are sensing the perilous days in which we are living and are aware of the conditions that may be upon us in the near future, recognizing the need for a close walk with out God to be counted worthy to escape these terrible things that are coming upon the earth. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 34-36.)

The business session had only a few queries to consider this year and one of these was not recognized because of the lack of a direct answer from the district sending it. The matters that were considered were taken care of after due consideration, in a way that seemed to give general satisfaction. Everything passed off nicely with the exception of one matter regarding the reprinted Polity Booklet. This matter we think, was given some unnecessary, and unprofitable consideration and the degenerate body soon disposed of the matter at the first opportunity.

It appeared that the delegate body was more united this year on the final decision, than for some time. We question the propriety of making a decision of any kind on which the delegate body is almost evenly divided. It would seem a matter of wisdom that no action be taken until something be suggested that we could be fairly well united on. A procedure of this kind will lead to greater unity and will be constructive in nature.

During the hours between services, we renewed old ac-

quaintances and made many new ones. There were quite a few at this conference that had never before been permitted to attend, and these enjoyed the services exceptionally well.

It was encouraging to see so many young people at this conference and to see how interested they were. This speaks well for the future of the church. Then too, it was encouraging to note the extent of voluntary compliance of these young folks to the suggestions of the committee on Dress Uniformity of last year, in the wearing of the hair, of the beard and the order of dress of the church. With the proper encouragement on the part of our Elders and the older members in general, we shall be able to eliminate most of the difficulties in this line of nonconformity to the world. Our young folks are putting some of the older members to shame when it comes to a willingness to hear the church in matters of dress, and conduct in general.

When we meditate upon the benefits derived from such gatherings and see results from the efforts that we put forth it encourages

us to press on with greater determination and zeal in the promulgation of this gospel of our Lord which alone can supply the spiritual needs of the human family. Another conference is a matter of history, but the blessings received will linger with us to cheer us on our way.

NOTICE

Now that our General Conference is over we look forward to the work of another year feeling the great responsibility resting upon us in the publication of the Bible Monitor. It is our desire to have the Monitor do the greatest possible good to the church and to others who may read it. In order to accomplish this we need the help of each member of the church. We need consecrated writers who will take time for prayerful study and meditation on the scriptures and write as the Holy Spirit may direct. It is material of this kind that makes interesting reading, is edifying to the reader, and is an incentive to a higher plane of Christian living. We are always short of

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Howard Surbey, North Canton, Ohio, Associate Editor.

material along in the summer and fall so we need your help in this line at once.

The past few years we have lost several of our good regular writers through death and we feel the loss keenly. We need more young folks to launch out in this kind of work, and we urge all who can to make an effort along this line.

At the present time we have more names on the mailing list than for usual

and we hope to increase the circulation of the Monitor as we go along. Each reader should endeavor to secure other subscribers and thus share with others the blessings which this little messenger of truth brings to us.

We are living in a day of great events and it is our hope that some of our writers will give us some material on the live issues that are before us on which the scriptures speak plainly. It is our belief that the Holy Spirit will reveal the fulfillment of prophecy to those who make a prayerful study of the scriptures in search of truth. Then too, we need to hold out continually before our readers the message of salvation through Jesus Christ our Lord.

Lest we forget, in the month of June each congregation is asked to lift an offering for the benefit of the Publication Board. If you have not done so, it is not too late. This has been helping much in the publication of the Monitor.

With this issue, quite a few subscriptions expire, and there are quite a number of delinquents from April and January. We hope

you will renew at the earliest convenience.

As we close this issue a card comes to our desk with notice that Elder Roscho Royer passed to the other shore Sunday, June 16, as a result of a heart attack. Bro. Royer was at General Conference and seemed in good health. These sudden departures of our fellow laborers remind us of the uncertainty of our stay here, hence the need of our being ready when the Master calls us. Our sympathy goes to the bereaved ones. May the Lord raise up others to carry on the labors of these faithful departed ones. —Editor.

MODESTY

Martha J. Myers

We have herad many remarks about the article, "Witnessing For Jesus," but would like to ask the question where this is to begin?

When the precious babes are brought into this world or even before do not the parents begin to plan what we want our children to be? Yes, the Bible says bring a

child up in the way he should go, how do we want them to go? Just a few years ago a certain young man was making fun of his small daughter because of her modsety this instinct is in these little girls, and yes we are laughed at when we mention this, if we as parents do not train these little ones in the way they should go, we do not need to expect them to get it when they start to public school.

Not long ago a group of mothers were discussing their little children being taught dancing in school. One very plain mother says, I do not think it is worth the knocks we get to fight against it. "Oh, dear readers, what are the souls of our little ones worth?" Are we not even going to try to save them? Who is going to be responsible if these souls are lost?

Just about two blocks from our home is a dance hall, on Sunday afternoon it must be crowded with young men and women judging from the way they come out and just a few days ago a woman said that place would not be so bad if only the high school

pupils were allowed there, but married men are seen leading the girls out when they are too drunk to walk alone.

Do you want your girls trained to go to these places and where is the modesty in these girls? Are we going to sit down and leave modernism rule our children? Oh, how we love these little ones that is why we are concerned about them, that is why we should teach them daily, even this peculiar people must be taught them from the beginning; surely it is a protection to them to be different from the worldly people.

Does it hurt you to be called old foggy? I wonder if these old foggy ways aren't God's ways? The modern mothers do not have time to teach their children Bible stories, the children get stories over the radio, many of them ridiculing the plain teachings which are necessary to prepare them for the temptations and trials they will meet in life. It is a sad situation when boys and girls are taught and brought up to not respect sex, they dress the same, cut hair the same, smoke and drink and do the same

things, then it will be the same as in other countries when war comes the girls will be called upon to go to war too. Who is going to be to blame for these conditions?

Oh, dear readers, are we drifting into modern ideas and not realizing it. Is it possible that the pride in mother's hearts is going to show by the way she brings up her little ones?

Peru, Ind.

SYNOPSIS OF THE DUNKARD BRETHREN

J. E. Demuth

The Dunkard Brethren seem to me to be much misunderstood, and as a result misleading reports are circulated, giving wrong impressions, thus hindering to a considerable extent their efforts to promote Gospel Christianity, for this reason it becomes necessary for all lovers of the truth to hear from the accused, before they opposed the work. The fact remains that no Christian would want to oppose the Lord's work.

It is reported that the D. B. are dividing the church, since they have taken a

definite stand for the vows they made when they were baptized to be faithful during life, and forsake worldliness; then how could it be truthfully said of them, any more than of the Corinthian brethren which were for Christ, that they caused division? when the only basis of real vital Christian union is in Jesus Christ, for which the D. B. stands.

The true followers of Jesus must separate themselves from such associations or positions, either secular or religious, which would hold them from unrestrained obedience to the whole will of God. Some of the things which hinder the kingdom of heaven in man, is the love of the world, the praise of men, honor of man, pleasing man rather than God.

It has been said, that most of the members in the Dunkard church are such that could not have their way; this may be partly true, because their way evidently was to have the Lord's way; Jesus gives us to understand to mix with world system, to build partly upon the rock (sayings of Jesus) and partly upon the sand (wisdom of men) will

not stand the coming test.

I am impressed with the importance of being seriously cautious about saying anything harmful against good works wrought by any person or group, which corroborates with divine truth, to speak evil of good works resulting from the leading of the Holy Spirit may be dangerously near being one way of committing the unpardonable sin. (Matt. 12:32.)

In I Cor. 8:12, Paul says to sin against the brethren ye sin against Christ; in like manner to speak against the good works that the Holy Spirit leads people to do, seems much like speaking against the Spirit. (Matt. 12:32-36.)

Because the D. B. stand for the faith of our forefathers they are accused for not following the custom of the brethren of many years ago, they seem to fail to know that the brethren do not place their emphasis upon customs; but put it upon the best methods to carry into effect the commandments of their Lord. They approved of the rulings of the church in use in 1911, later rulings they cannot support as a whole, neither

the worldliness which is tolerated.

Are not the brethren responsible to do their part personally, as long as they live, to maintain, and contend for all the principles, and the whole of the doctrine of the New Testament, which also embraces the peculiar tenets of the church, and thus each one do his part to conserve a safe spiritual church home for our children, and those succeeding us, in this way serve our day and generation for which we are responsible?

Some say it is no use to take a stand against the tide of worldliness and sinful innovations by separation; giving as their reason, the separated church would soon become like it was again; if our faithful church fathers had thought that way, and had not separated themselves from the leadership that failed to practice the unadulterated inspired word, and if the brethren church had not been relieved of the worldly pressure within her in 1881 I question whether we would have the brethren church in practice at this time. Worldly

leaven would eventually leaven (overcome) the whole church as it did with the apostolic organization.

Be ye separate saith the Lord. (II Cor. 6:17.)

Sometimes we hear the remark, that the Dunkard Brethren have the doctrine but lack leadership; this may be true from the angle of those who made the remark; but the Gospel standard they claim the best leadership, also the safest, which is the teaching and example of Jesus and the inspired Apostles, and inspired writers, and the guiding power of the Holy Spirit; Christ. We are informed by history that the greatest leadership with the largest following led into apostasy; how about the leaders of Israel when Jesus came, also just before the reformation? The largest leadership of every dispensation ended in apostasy; Jesus said, "Broad is the way that leadeth to destruction, and narrow is the way that leadeth unto life. I wonder what Jesus would say if he were here, about modern popular church leadership?

The Apostle Paul instructed his brethren, that those who are the cause of

divisions and offenses, are they whose influence is contrary to the doctrine which they had learned (Rom. 16:17.) No wonder the apostle besought the church to mark them and avoid them; and commanded the church to withdraw from every brother that walketh disorderly; to reject an heretic after he is admonished if he refuse to hear; and let them who pervert the Gospel be accursed; we understand from Gal. 1:7 and II John 1:9-11, that to take part in religious worship with those who reject part of the doctrine, and pervert the Gospel, is to partake of their evil deeds, and bid them God speed. Can a church prosper spiritually by disregarding these commands the apostle emphasized? The characters mentioned above sow discord, not they who abide in the doctrine.

The true church in order to accomplish her mission in the world must not compromise in any way with the world; but rather than do so, do like a wise household-er if his house would be on fire, try to check it, if that could not be done, withdraw from the destructive energy

to save his household. We learn from history that the faithful followers of Jesus in order to abide in the doctrine, separated from those who would not. To have our names on the church record and remain silent virtually assents to what that church does.

My dear brethren, let us not retaliate, nor recompense evil for evil, but by the help and grace of our dear heavenly Father so conduct our selves and labor together in Christian union, so that the church will have great saving power and be truly a light to the world; that the evil that may be said about her, may be said falsely, then we will have cause to rejoice that we are counted worthy to suffer for Christ's sake; we are human and need to watch and pray.

The purpose of the writer was to disabuse the minds of those who have wrong impressions about the D. B. through incorrect reports; that the church might not be hindered unfairly, and to defend thoughtfulness like Jesus and the apostles did; and to encourage us to be steadfast in these deceptive times, always abounding in the work of the Lord, and

abstain from all appearance of evil and strive to overcome evil with good.

Waynesboro, Pa.

EXCUSES

Vernie Diehl

Have you ever heard anyone offer an apology or excuse when they want to shun their duty or do not feel just like doing what is right?

Look at some of the excuses for not attending church services. The benches do not lean just right, it is too hot or too cold; the preacher isn't interesting, he preaches too long; I'm tired, don't feel well; so and so doesn't speak to me. Mary or John or someone wants to run the whole thing; things are not up to date; we want a piano, a choir, a pastor, banquets, parties, suppers, teas, etc.

Some places they have added these things, and yet they find excuses. Some folks don't want this one, that one or the other one to play the piano, the same way with the choir. Some of these very folks sit on benches without backs or

stand for several hours to see a ball game. They stay all day at a sale, picnic or fair and stay several hours at a social or banquet with the folks that do not speak to them.

You hired your pastor, he brings the message you paid for, you should be satisfied. Some folks say he made a poor out, not much sermon. How does he know, he slept through almost the entire sermon. I suspect he made up his mind, about the sermon, when he saw the speaker. Some folks walk out on the preacher. Can't stand to hear him preach, he don't always pay his debts, his children are wayward, he isn't educated. Some of these listeners have the same faults. If the walk-outs would stay and support him with their prayers, likely he would preach better, if the prayers had enough faith and spirit to send them through.

Hearing some of these excuses I have been made to think of the parable of the great supper, "They all began to make excuses." And of Ananias and Saphira, Peter told Ananias he had not lied to men but God. Are we making excuses to man or

God? "Let us hold fast the profession of our faith without wavering." "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching."

May we hold fast to our faith for without faith it is impossible to please God.

Nokesville, Va.

WHY INSTRUMENTAL MUSIC IN THE WORSHIP IS WRONG

R. M. Weaver

1. "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:19.) Christ did not command instrumental music in worship. Is it right to teach and practice something he has not commanded?

2. Such worship is vain. "But in vain ye do worship me teaching for doctrines the commandments of men." (Matt. 15:9.) If God has not commanded it in the New Testament, it can only be a commandment of men.

3. The Spirit guided the apostles into all truth. "Howbeit when he, the

Spirit of truth is come, he will guide you into all truth? (Jno. 16:13.) According to this, instrumental music can be no part of the truth; the Spirit did not guide the apostles to use it.

4. The Scriptures furnish unto all good works. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect throughly furnished unto all good works." (II Tim. 3:16-17.) They do not furnish instrumental music in worship. Therefore it cannot be a good work.

5. Divine power gives us all things. "According as his divine power hath given unto us all things that pertain unto life and godliness." (II Peter 1:3.) The divine power is the gospel. (Rom. 1:16.) It does not give us instrumental music. Therefore it does not pertain unto life and godliness.

6. It is adding to God's word. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the

plagues that are written in this book." (Rev. 22:18.)

7. It is acting without faith. "Faith comes by hearing and hearing by the word of God." (Rom. 10:17. "What-soever is not of faith is sin." (Rom. 14:23.)

8. What we do must be in the name of the Lord. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. 3:17.) This means that our faith and practice must be by the authority of Christ. This excludes instrumental music.

9. Is instrumental music in worship expedient? Nothing can be expedient that divides God's people. (I Cor. 1:10.)

10. Were not instruments used under the old law? This would not justify it now. "Christ is become of no effect unto you, who-soever of you are justified by the law; ye are fallen from grace." (Gal. 5:4.) Instruments were never used in the holy place of the tabernacle which represents the church.

11. Why wrong in the church, if legitimate in the home? The husband is the head of the home. Christ is

the head of the church. (Eph. 5:22 26.)

12. I believe instrumental music, in worship, is a product of the devil, and it tends to excite prejudice because of that feeling. Some of us who oppose music in worship have it in our homes. We do not believe that music as such is sinful, but we do believe that a misuse of it is sinful. We do not believe that satan is the author of human speech but we know he causes man to sin by a misuse of it. In like manner, we love music in its place but shall continue to believe it out of place in Christian worship until shown by the Holy Scriptures that our Lord wants it used there.

R. 1, Nocona, Texas.

CONFERENCE ECHOES

Sylvia Parker

In behalf of those who were not permitted to attend General Conference, we have tried to note a few remarks, which might be helpful to all.

General Conference, Quinter, Kans., Saturday evening.

Opening services by Eld.
J. Harry Smith. Psalms 8.

Sermon by Elder Ord L. Strayer, Va. Subject, "Regeneration." St. John 3. Spiritual remaking of the man, he must be regenerated from within out. Reception of the word. Must have receptive hearts in order to rebuild and remake our lives. Then comes the birth of a new spirit. Regeneration is of divine origin, necessary to salvation. (Tit. 3:5.) Possible by the word of God. (I John 5:1.) Sustained by faith. (Deut. 8:3.)

Closing remarks by Elder Theo. Myers of Ohio.

Sunday morning:

Preaching services were opened by Elder Theo. Myers.

Sermon by Elder L. W. Beery, Ohio. Subject, "Peace," (Acts 10:34-43). Transgressions of the law is the reason we have no peace. Carnality, men are not subject to God's law. Peace and joy comes through obedience to the church. We can have peace with God. The need of yielding our lives to God.

Closing remarks by Elder D. M. Hostetler.

Sunday afternoon:

Services were opened by Eld. Emanuel Koonos.

Sermon by Elder Theo. Myers, Ohio. Subject, "Sons of God." (I John 3:1-3.)

How to become sons of God. Benefits of being sons and daughters of God. The flaming sword back in the Garden of Eden, a type of not every one getting into heaven.

Second speaker—Elder Harry Andrews, California. Subject, "Loyalty." (Rev. 2:1-10.) Loyalty to God and the church. (II Peter 1:1-15.) The example of Peter not being loyal. Yielding to temptation causes disloyalty. The Christian graces, and the 10th verse, "Wherefore the rather, brethren give diligence to make your calling and election sure: for if ye do these things ye shall never fall." (Rev. 2:10.) "Be thou faithful unto death, and I will give thee a crown of life."

Closing remarks by Bro. Wm. Root, Kansas.

Sunday evening:

Services were opened by Elder L. B. Flohr, Virginia. Psalms 2.

Sermon by Elder J. P. Robbins, Ohio. Subject,

"Transformed." (Rom. 12: 1-2.) We are to be transformed into the image of God's Son. A change of heart, mind, disposition, from a lower to a higher standard. How can the Spirit dwell in an unholy temple? When we allow ourselves to be led and guided by the Holy Spirit then we will have that renewed mind, and be transformed into a child of God.

Closing remarks by Bro. Roscoe Royer, Iowa.

Monday morning:

Services were opened by Bro. D. M. Click, Colorado. Sermon by Bro. Melvin Roesch, Colorado. Subject, "Repentance." Repentance should be preached. (Luke 24:48.) Sorrow for sin, (Jno. 15:22.) Blessings of Repentance, (Job. 11:1-7.) What is repentance? (II Cor. 7:11.) Preparation of the heart, very necessary. (Luke 13:1-5.) Repentance causes joy in heaven, (Jer. 26:3) (II Peter 3:9). Merchandizing of men's souls. Vain religion has become a snare and a racket.

Second speaker—Bro. Wm. Root, Kansas. Subject, "Justified by Faith." (Gal. 2:16.) Loyal to our faith, not by self-righteousness.

(Phil. 3:9.) To declare God's righteousness. (Rom. 3:19-31.) Justification under the law, faith in the word of God. Robe of righteousness is faith in Jesus Christ. How may we put on this robe? (Jno. 5:24.) Doers of the law. (Gal. 3: 24.) Justification brings peace. (I Jno. 2:3.)

Closing remarks by Bro. Geo. Replogle, Indiana.

Monday afternoon:

Opening services by Bro. Melvin Roesch. Col. 3.

Sermon by Bro. George Replogle, Indiana. Subject, "Obedience." (Phil. 2.) We must be dutiful and willing to take God at his word. Be obedient to the laws of God, and not man. Example of Peter, when he was brought before the laws of the land. He said, "We ought to obey God rather than man."

Second speaker—Bro. Herbert Parker, Ohio. Subject, "Holy Spirit." Dwelling in believers, (Rom. 8:9.) (I Cor. 5:16.) Holy Spirit promised to young and old. (Joel 2:28.) Christ the giver of the Holy Spirit. (Matt. 2:11.) It empowers us for service. (Acts 1:8.) Guides us into all truth. (Jno. 16:13.) Directs in the selection of Christian

leaders. (cts 13:2.) Obedience to the Holy Spirit, a mark of sonship. (Rom. 8:14.) Sinning against the Holy Spirit. (Matt. 12:31.) (Mark 3:29.) How careful we should be that we sin not against the Holy Spirit.

Closing remarks by Bro. Reinhold, Pa.

Monday evening:

Services were opened by Bro. Vern Hostetler, Ohio.

Sermon by Elder J. Harry Smith, Pennsylvania. Subject, "Spiritual Growth." (Heb. 5:8.) "Wherefore laying aside all malice, and all guile and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby." (I Pet. 2:1-2.) Immature believers are satisfied to be as spiritual babes all the time. He must get rid of this carnal nature. In order that we may grow in grace and the knowledge of the truth. We must be willing to surrender our will to God's will. God expects us to bear much spiritual fruit. This is done by coming in contact with Living Water. We should be in an attitude that Christ may speak to us at any time. And not be a hindrance to

others.

Closing remarks by Elder Theo. Myers, Ohio.

Tuesday morning:

Services opened by Bro. Herbert Parker. (Rom. 8:1-15.)

Sermon by Bro. D. M. Click, Colorado. Subject, "Blessings of Christ's Love." Demons cast out of the man which dwelt among the tombs. Blessings of Christian fellowship and associations. Christ the giver of life. If we are dead in sin Jesus can make us whole. (Rev. 22:14.) Blessings of eternity. Our desire should be to live for Christ and the church.

Second speaker — Bro. Benj. Reinhold, Pennsylvania. Subject, "The Christian's Divine Relationship." (Jno. 15:4.) Fruit bearing Christians. (Gal. 5:22-25.) Fruits of the spirit and partakers of the divine nature. (II Pet. 1:1-11.)

Closing remarks by Bro. Geo. Replogle, Indiana.

Tuesday afternoon:

Opening services by Bro. Wm. Root. (Heb. 12:15-29.)

Sermon by Bro. Walter C. Pease, Colorado. Subject, "Buy of Me Gold." (Rev. 3:18.) (Matt. 13:44.) Treasures rich toward God.

People want the counterfeit religion instead of the gospel of Jesus Christ, which is most precious. Like as gold that has been tried in the fire. It will stand the test throughout all ages. Let us accept the whole gospel and live faithful.

Second speaker — Bro. Vern Hostetler, Ohio. Subject, "The Supreme Sacrifice." Humility of the supreme sacrifice. The divine plan of salvation. From the beginning. Sacrifices of the children of Israel. Prophecies concerning the supreme sacrifice. (I Cor. 8:9.) (Isa. 53.) (Jno. 1:14.) Christ had been rich, gave up all and became humble in obedience and suffering. Thereby establishing a plan of salvation whereby we may be saved. The apostles gave their life's blood as an example of the supreme sacrifice. Our forefathers were willing to suffer, preserve the faith for us. Admonition to our young people to be faithful. That our sacrifices may be acceptable before God. The need of a more magnified and glorified Christ in and through our lives.

Closing remarks by Bro.

Harry Andrews. "Mountain Top Experiences."

Tuesday evening:

Opening services by Bro. Roscoe Royer, Iowa. (Psa. 92.)

Sermon by Elder J. L. Myers, Pennsylvania. Subject, "Perfection in Christ Jesus." (I Jno. 2:6-7.) Mark the perfect man and note the upright. Perfection means complete, without blemish. To strive to live a life that is pure and holy before the world. (Jas. 1:22-27.) Pure religion. People are trying to perfect their bodies and not the inner man. Where does perfection start? 1st. The mind must be changed. 2nd. Planted into the church of the living God. 3rd, We imitate Christ. We are the same wherever we go. A light to the world. If we want a standard in the church we must have a standard in the home. The great need of the family altar. How shall we escape if we neglect so great a salvation.

Closing remarks by Elder B. E. Kesler.

May God help us to treasure up these truths in our hearts, and live them

out in our every day life, is our prayer.

Tipp City, Ohio.

MOTHERS OF YESTERDAY

Martha Hamer Wingerd

Motherhood is perhaps the most prized possession of virtuous women. In all ages men have sought for an adequate definition of the word "mother," but it is beyond the powers of expression. The full meaning of the term can not be defined; it can only be experienced by those blessed with a mother's love and devotion.

"In speaking of the "mothers of yesterday," we include all mothers from Eve down to and including those of the present who have reared their children to maturity and who have laid aside the more strenuous activities of life, the living mothers over sixty years of age.

The physical, moral and spiritual contribution of the Christian mothers of the past can never be adequately told; so nobly and victoriously, so courageously

and sacrificially have they lived and loved and served!

The physical surroundings they provided for their children were the best it was possible for devoted parents to give to their beloved offspring. In the better circumstanced homes there was an abundance; but in many other homes the families were large, incomes were meager, and the struggle with poverty was pitiful. This latter condition is seen in the following incident. In the fifteenth century, in Germany, one bitter-cold evening a childish voice was heard singing outside a village door. When the door was opened, a boy, thinly clad, weak and faint, asked for food for "Christ's sake." The husband and wife took him in and fed him. He was one of a large family and was compelled to earn his own way. Since the heart of this couple were tender from the recent loss of their own child, they kept this poor boy and educated him. Neither his own mother, nor the woman who mothered him ever knew the real worth of this life to the world. The lad was Martin Luther whose courageous ministry has

been a blessing to thousands.

Although many of our mothers had no wealth, they taught their children to appreciate the greater values in life. Dr. William Adler, upon being asked, "How can I best provide for my child's future?" replied negatively, "Not by bestowing luxuries." Many of our mothers knew of no such thing as a luxury, but their habits of thrift and industry were a source of much blessing to them. Solomon's worthy woman possessed these qualities along with her many other virtues. She did not hesitate to "work willingly with her hands;" she sought "wool and flax." When I read these words I think of my own mother. One of my earliest recollections of her is at a tall spinning wheel, walking back and forth, spinning and singing. Yes, she worked with wool and flax; she "worked willingly with her hands" and "looked well to the ways of her household." I like to think of her as belonging to the same class in every way as Solomon's worthy woman.

Our Christian mothers taught their children high

ideals both by precept and example. Moral conditions in the past differ little from those of the present. Thoughtless and unsuspecting youth were beset on every hand by dangers that threatened to destroy both body and soul. But the wise mother kept her vigil. Dr. John W. Holland says: "Mothers are and must always be God's missionaries of morals and the pioneers of the truest piety." In a cabin in Indiana a woman lay dying. "Abe," she said, "love everybody, hinder nobody, never lie, never drink, never steal, and some day the world will be glad that you lived." Years later when Abraham Lincoln passed into the White House he uttered those familiar words, "All that I am or hope to be I owe to my mother."

Perhaps part of the secret of the marvelous physical endurance with which many of our mothers were endowed may be expressed in these words: "My strength is as the strength of ten because my heart is pure." Throughout our country there are numerous homes where drunkenness, adultery, disease and vice of

every kind abound. Let us thank God for the wholesome home life with which we were blessed in our youth. Let us thank him with all our hearts for the ideals of love, honesty, truthfulness and purity that our parents possessed and instilled into our very beings. Such a heritage we would not exchange for all the wealth of the world. Women of all ages have safeguarded virtue as a sacred and priceless treasure. Although the retaining of it has sometimes been costly in tears and sacrifice, it has brought them a rich compensation; their children have risen up and called them blessed for their lives of purity. Woman loves with a costly devotion. With this deep devotion she mothers her children, protects them from harm, and plans for their every good.

How priceless is the spiritual inheritance bequeathed to us by our godly mothers! How faithfully through the centuries they passed on from generation to generation a reverence and love for God and his Holy Word! The mother radiated her greatest and most lasting influence in the

very early and impressionable years of the child. In the home he received his first conception of prayer, devotion and obedience to God from the godly lives of his parents. The Bible stories that the mother told, or the childish prayer lisped at her knee, were indelibly impressed on the plastic mind. "Home ideals," says Dr. Holland, have been fashioned on their finest side by the sanctities of the Bible and family worship. The father and mother who rear their children in the fear of God need not fear the future."

Susanna Wesley, the mother of John and Charles Wesley, once wrote to her son John: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for spiritual things; whatever increases the authority of your body over your mind, that thing to you is sin." Because she governed her household so wisely, Susanna Wesley experienced the joy of seeing these sons become great men

of God.

Did not Moses' mother give him training that caused him to choose God and forsake his life of luxury in the king's courts? Perhaps only mothers like Mary and Elizabeth could have sons like Jesus and John the Baptist. Paul told Timothy he had the same unfeigned faith that dwelt in his mother Eunice. It was likely she who taught him the "sacred writings" from babyhood.

"I Love to Steal Awhile Away" is a hymn written by Mrs. Phoebe Brown, a busy, uneducated mother of a large family, who after she had put the children to bed "stole awhile away" to walk with God under the green trees. The words strike a responsive note in the hearts of other burdened ones who find comfort and peace as they quietly meditate on its message at the close of a weary day.

In the beginning of the eighteenth century Philip Doddridge was born. His mother often held him on her lap and told him stories of the Bible pictures on the Dutch tiles of their fireplace, thus storing his mind with Bible truths before he

could read. To him, the twentieth child in the family, we are indebted for a number of beautiful hymns, one of which is "O Happy Day That Fixed My Choice."

Our debt to the Christian mothers of yesterday is immeasurable for the rich physical, moral and spiritual inheritance they have bequeathed to us. Their lives were Christ-centered and their godly influence lives on and on. Their mantle has fallen on us.

Let us build in the hearts of our young men and women high and holy conceptions of home life, teaching them to revere true motherhood as divinely ordained. May we instill in their minds the truth concerning the sacred responsibilities attending homebuilding and parenthood, and impress upon them the fact that there are rich blessings to be derived from the fulfillment of God's purpose for their united lives.

As mothers, homemakers, and teachers of youth let us fortify our homes and our children with Christian ideals, with prayer and with definite Bible instruction, and like the psalmist we

shall be happy when our sons
be as plants grown up in
their youth and our daugh-
ters as cornerstones hewn
after the fashion of a palace.
Sel., Lula M. Kesler.

NEWS ITEMS

NOTICE

The Waynesboro, Pa., congrega-
tion expects to have their all day
Harvest meeting on Sunday, July
28th. To this service you are all
invited.

Mae Tharp.

NEFFSVILLE, PA.

We, the Northern Lancaster
county Dunkard Brethren, held our
love feast at Lititz on May 19th,
with a good attendance. The min-
isters throughout the day were
Elders J. A. Racer, of Luray, Va.;
J. L. Myers, Harry Smith, Ray
Shank, Benj. Lebo; Ministers Abram
Gibble, James Kegerries, David
Ebling, and John Ness. There were
86 surrounded the Lord's table, with
Elder J. L. Myers officiating.

On the evening of November 25th,
Elder J. P. Robbins came here to
hold a series of meeting. He labored
earnestly for two weeks, not shun-
ning to declare the whole gospel, if
we take heed to the message we
surely will be built up to walk the
narrow way.

We were pleased to have Bro.
Brumbaugh with us the two weeks

of our meeting. We also thank
the members from other congrega-
tions for attending all of these
meetings.

Susanna B. Johns.

STEMLEY CHAPEL

On May 3rd, Bro. J. L. Myers of
Logansville, Pa., came to the Berean
cogregation to hold a series of
meetings. Not many in attendance
at first, but as the meetings went
on interest increased. We were
made to rejoice that one precious
soul, a dear mother, was willing to
accept the plan of salvation as
Jesus brought from heaven, and
was received into the church by
Christian baptism.

We believe there are others near
the kingdom and that lasting im-
pressions have been made that will
bring forth much fruit to the
honor and glory of God. Bro.
Myers didn't shun to declare the
whole gospel as declared by the
Apostle Paul, which is the power of
God unto salvation to them that
believe.

The love feast was held on the
11th, with Bro. Myers officiating.
One brother and three sisters from
Pennsylvania were with us over the
love feast with whom Bro. Myers
returned to his home.

On Sunday at 11 a. m., the last
sermon was preached in great
power with many admonitions, after
which a very fervent prayer was
offered in behalf of our little con-
gregation.

After good-bys were given they
started down the valley for their
homes in Pennsylvania. May God's
richest blessings follow them.

Bettie Winegard.

SWALLOW FALLS, MD.

The District Meeting for District No. 1, will be held in the Swallow Falls congregation on August 13th and 14th, which will be followed at the close by a series of meetings held by Bro. Addison Taylor of the Vienna, Va., congregation.

We are looking forward to this time as a spiritual uplift and desire the prayers of the Bible Monitor readers for the same.

We are putting a basement under the church house which we hope to have finished in good time for the meetings.

Sister Elsie Shaffer, Cor.,
R. 1, Oakland, Md.

MOTHER'S BIBLE

In my hand I hold a treasure, Oh
I praise it beyond measure,
For it brings to me sweet memories
of old,
When in a night so dark and dreary,
by the fireside warm and cheery
Mother held it in her hand so worn
and old.

'Tis my Mother's dear old Bible,
dear old, precious, worn-out
Bible,
That she read so many, many years
ago;
With its pages worn and wrinkled,
and spotted where tears
sprinkled
As she read it 'round the fireside
burning low.

Mother left it as a token, of her love,
that's ne'er been broken,
As she whispered low and kissed
away my tears,
When your life is dark and dreary,

Mother's Bible, dear, will cheer
you,

If you read it while I walk the
streets of gold.

What a blessed happy meeting,
when my mother I'll be greeting
With the angels where there never
came a night,

When I close from all my sorrow, in
that blessed bright tomorrow,
Then I'll tell her how her Bible led
me right.

Like the dew drops on the roses, in
the book of dear old Moses,
Mother's tears were spotted here
and there,

As he led God's children onward, so
her Bible leads me homeward,
Yes, it leads me to that city bright
and fair.

With a smile I know she's waiting,
and to the angels she's relating
How she left her Bible here below
for me,

And it seems I hear her calling,
like sweet music gently falling,
Read my Bible 'till my sorrow sets
you free.

At the gate I know she'll meet me,
and beside the Lord shall seat
me,

With the angels all a-singing
'round the throne,
Oh, I love to tell the story, to the
angels up in glory,
How my mother's dear old Bible
led me home.

Selected, Wm. Woodiel,
Goshen, Ind.

Be sure that God ne'er dooms to
waste
The strength He designs impart.
—Browning.

PILGRIM FATHERS

Neath hoary moss on crumbling
stones

Their names are fading day by day;
The fashions of their lives and
speech

From sight and sound have passed
away.

The shores they found so bleak and
bare

Shine now with riches gay and
proud;

And we, light-hearted, dance on
ground

Where they in anguish wept and
bowed.

Unto the faith they bought so dear,
We pay each day less reverent heed;
And boast, perhaps, that we out-
grow

The narrowness which mark their
creed.

A shallow boast of thankless hearts,
In evil generation born;
By side of those old Pilgrim men
The ages shall hold us in scorn.

Find me the men on earth who care
Enough for faith or creed today;
To seek a barren wilderness
For simple liberty to pray.

Men who for simple sake of God,
All titles, riches, would refuse;
And in their stead disgrace and
shame

And bitter poverty would choose.

We find them no, alas! the age,
In all its light hath blinder grown;
In all its plenty starves because
It seeks to live by bread alone.

And what we have of ill, of shame,
Our broken word, our greeds for
gold;

Our reckless schemes and treach-
eries,

In which men's souls are bought
and sold.

"All these have come because we
left

The paths that these forefathers
trod,"

The simple, single-hearted ways
In which they feared and worshiped
God.

Despise their narrow creed who will!
Pity their poverty who dare!
Their lives knew joys, their lives
wore crowns

We do not know—we can not wear.

And if so be that it is saved,
Our poor republic, stained and
bruised,

'Twill be because we lay again
Their cornerstones which we re-
fused.

Sel., Sister O. T. Jamison.

Learn that to love is one way to
know,

Of God or man; it is not love re-
ceived

That maketh man to know the
inner life

Of them that love him; his own
love bestowed

Shall do it.

—Jean Ingelow.

Suffering, accepted and vanquished,
Will give you a security
Which may become the most ex-
quisite fruit of your life.

—Cardinal Mercier.

We shall do much in the years to
come,
But what have we done today?
We shall give our gold in a princely
sum,
But what did we give today?
We shall lift the heart and dry the
tear,
We shall plant a hope in place of
fear,
We shall speak the words of love
and cheer.
But what did we speak today?

ADULT SUNDAY SCHOOL
LESSONS

- July 7—Mark 4:1-20.
- July 14—Mark 4:21-41.
- July 21—Mark 5:1-20.
- July 28—Mark 5:21-43.
- Aug. 4—Mark 6:1-29.
- Aug. 11—Mark 6:30-56.
- Aug. 18—Mark 7:1-25.
- Aug. 25—Mark 7:24-37.
- Sept. 1—Mark 8:1-26.
- Sept. 8—Mark 8:27-38.
- Sept. 15—Mark 9:1-29.
- Sept. 22—Mark 9:30-50.
- Sept. 29—Mark 10:1-27.

PRIMAY SUNDAY SCHOOL
LESSONS

- July 7—How the Child Moses Was
Saved. Ex. 2:1-10.
- July 14—The Burning Bush. Ex.
3:1-14.
- July 21—Moses and Aaron Before
Pharaoh. Ex. 7:1-25.
- July 28—The Passover Night. Ex.

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- 12:1-36.
- Aug. 4—Crossing the Red Sea. Ex.
14:5-31.
- Aug. 11—God Provides Manna. Ex.
16:1-31.
- Aug. 18—The Ten Commandments.
Ex. 20:1-23.
- Aug. 25—Aaron and the Golden
Calf. Ex. 32:1-24.
- Sept. 1—The Tabernacle in the
Wilderness. Ex. 40:17-38.
- Sept. 8—Spying the Promised
Land. Num. 13:17-33.
- Sept. 15—Moses Provoked at Mur-
muring. Num. 20:1-13.
- Sept. 22—How Serpent Bites Were
Healed. Num. 21:1-9.
- Sept. 29—The Greatness and Death
of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XVIII

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No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE TIME IS AT HAND

"The Revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:1-3.)

These few verses which serve as an introduction to the book of Revelation are full of meaning and should be given careful consideration in connection with a study of the book. The writer clearly states that the things disclosed in this book were to shortly come to pass

and that it was the will of God that they should be shown to his servants living on the earth. A blessing is promised to those who read, hear and keep the truths presented in this book. He closed this introduction with the assertion "For the time is at hand." It is this thought that is of particular interest to us as we write these lines.

Apparently there was to be a certain epoch or period of time in the history of the world when the things revealed in this book were to transpire. Some of the things which were to take place were to occur in heaven others on the earth and they all testify to the planning and execution of the great I Am, the Alpha and Omega, the Almighty God of the universe.

Just when this particular time with its chain of events

began we may not be able to say, but the language would indicate that it was along about the time that John had the revelation. The time was at hand then, possibly like a great scroll beginning to unroll.

Many generations have trodden the earth since John wrote this record for us and evidently many of the things mentioned have already taken place. However, much remains to be fulfilled.

As we look about us and see the condition of the world today with the great changes that are taking place among the nations, surely the time is at hand for the fulfillment of more of what John mentioned. Changes are taking place that men have been expecting for generations. Nations are crumbling that have stood for centuries and men of beastly nature who neither fear God nor respect men are coming into control of the nations of the earth. Standards of truth, justice and mercy are lightly cast aside and we see error promulgated, injustice tolerated and encouraged, and cruelty and brutality are in the ascendancy. With the present trend it appears that we

may shortly see the triumph of evil over righteousness in the earth.

These things call our attention to the fact that it is prophesied that there shall be the rise of an evil power—the man of sin—a beast who shall have power and dominion over all kindreds, and tongues and nations in the earth. As we view the developments about us the present forces in control could easily lead up to such a world state. The secular papers are frequently quoting men in responsible positions who contend that what we need in order to bring about peace and harmony among the nations of the world is a world state with a dictator or world ruler in control. Already, it is stated, some of the present rulers of the nations are aspiring to this position of power and influence.

Just when these things shall be we cannot say but John, the revelator, tells us they must shortly come to pass. Possibly the time is now at hand for the rise of this despotic, blasphemous character, the climax of all evil—the son of predition; who opposeth and exhalteth himself above all that is

called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. If we in our day shall see this manifestation of the forces of evil, we shall have an opportunity to witness for Christ in a marvelous way.

We need have no fears however if we are faithful for when this culmination of evil is revealed and completed the Lord will consume it with the spirit of his mouth and destroy it with brightness of his coming. (I Thess. 2:1-17.)

THE WORD OF GOD

Wm. Carpenter

"But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

Article 9, Sec. 1 of our Church Polity reads as follows: The Old and New Testaments contain the only revelation of God's will to man, both being alike given either by verbal or plenary inspiration. (John 5:39; 12:49; 14:24; II Tim. 3:

16-17; Gal. 1:11-12.)

We conclude from this that the contests of the Bible are spoken either directly or indirectly by God. Therefore we find that therein is the food for our spiritual life, and it is by this food that we grow in Christ Jesus. As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (I Pet. 2:2.)

If we do not have food for the physical body regularly we become weak and sickly, and thus it is with the spiritual being. We cannot get enough of this food on Sunday to last till the next Sunday. We must get this food day by day if we expect to grow in Christ Jesus.

Because of the fact that there are many false teachers in the world we should do as they of Berea: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11.) Let us therefore search the scriptures, with open heart and mind.

It is through the word and prayer that we gain

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L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

strength for our Christian labor. "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.) The word along with prayer and the Holy Spirit will furnish all a man needs for Christian work. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God

may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

The word of God is the weapon of Christian warfare. "And take the helmet of salvation, and the sword of the spirit, which is the word of God." (Eph. 6:17.) If we have this sword we can say as did David, "So shall I have wherewith to answer him that reproacheth me: for I trust in his word." (Psa. 119:42.) "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet. 3:15.)

The word of God, as a shining light will show us the snares and pitfalls in our path, if we are willing to follow the light: "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105.) "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." (Psa. 19:7-8.) "The entrance of thy words

giveth understanding unto the simple." (Psa. 119:130.)

The word of God is able to save our souls if we are doers of the word and not hearers only. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:21-25.)

We should have the word of God in our heart and mind at all times. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and

when thou liest down, and when thou risest up." (Deut. 6:6-7.)

Eternal life is found in the word because it testifies of Jesus. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) "Then Philip opened his mouth, and began at the same scriptures, and preached unto him Jesus." (Acts 8:35.)

There is a blessing in the word for all who obey. "But he said, yea rather, blessed are they that hear the word of God and keep it." (Luke 11:28.) "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doth he meditate day and night. And he shall be like a tree by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psa. 1:1-3.)

Now is the time to lay up the word of God in our heart and mind, for the time may come when we will not have the opportunity to hear

and read the word as we do now. "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. 55:6.) "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Ecc. 12:1.)

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

Pioneer, Ohio.

HUNGRY AND THIRSTY

Vernie Diehl

Some years back folks went to church in crowds. Why the falling away? Is it the leaders fault, the people's fault, the preacher or how account for this? Do preachers preach with power? Are they filled with the Holy Ghost? Have the people turned away from sound doctrine unto fables? Which are we working the harder for a financial or a spiritual program? Sometimes it looks as though we are about fed up on financial campaigns and social work,

if there is any spare time left we might hint at a doctrine or so. If people came, to the church, hungry and thirsty for righteousness, would they be satisfied? If they would go into the modern church to hear the gospel, would they hear it, or would it be a picture, play, banquet, tea, social, or some program put on for entertainment?

These questions are in the minds of lots of folks, yes they are asking these questions. There must be reasons for such questions. Is there sufficient reason to cause questions like the above? Are people discouraged, are they really seeking for something they are not getting? Do we see the need of more gospel teaching, more gospel preaching, more spiritual worship? It has been said time and again, "A program put on for entertainment is not worship." Is it the people that want entertainment or is it the leaders that want to put on a program of entertainment and thus think they will be more popular? Are the leaders striving to teach and preach more gospel or are they striving to gain popularity?

If we are wondering about this, if we hear these questions asked, if we see these things actually happen, what are we doing about it? Are we just sitting down and drifting along with the crowd, and say there is nothing we can do about it and just drift on? Be careful, only two ways, the narrow and the broad. It takes effort to keep on the narrow way, but seemingly easy to drift into the broad way. Many enter this broad way.

Nokesville, Va.

DOCTRINAL STABILITY

Charles H. Ness

(Isaiah 33:5-6) "The Lord is exalted for he dwelleth on high: he has filled Zion with judgment and righteousness and wisdom and knowledge shall be the stability of thy times and strength of salvation: the fear of the Lord is his treasure."

Here in Pennsylvania we have long winter evenings and they afford us ample time to meditate on things in God's word beneficial to the child of God. In the

above text is implied the thought of God exalted, his supremacy and his providential ability in supplying the needed things to support Zion and to substantiate salvation and that the child of God might stabilize him or her self by the wisdom and knowledge of God who is able and will supply the needed amount if really desired and asked for in faith believing and with a determined attitude to exercise accordingly.

The wise man says, "get wisdom, for wisdom is the principal thing, therefore get wisdom. How much better to get wisdom than gold." James says, "Wisdom that is from above is first pure." The child of God needs pure wisdom then the activities to harmonize accordingly and become stabilized.

James also says, the characteristics of this pure wisdom from above are "peace, gentle, full of mercy and good fruits without partiality and hypocrisy." The above statement gathered from God's word, is exemplified in Christ, who is the power and wisdom of God. And it is a settled matter, he that has not the

mind of Christ is none of His. It was Christ that established the church, it was Christ that loved the church and gave Himself for it, to sanctify and cleanse it by the washing of water by the word of God that he might present it to Himself a glorious church without blemish, spot or wrinkle, therefore we need to look at ourselves and stabilize ourselves as individuals or in body that this glorious church be not marred and blurred with blemishes and spots and wrinkles, for the church loves Christ.

"Jesus Christ who of God is made unto us wisdom and righteousness, and sanctification and redemption." "Be filled with the fruits of righteousness." In every nation he that feareth God and worketh righteousness is accepted with Him.

Doctrinal stability is the supremacy of religion. Paul and Barnabas, speaking to religious folks, persuading them to continue in the grace of God, "hold fast the profession of our faith," Lose not what you have wrought (stability) through Jesus Christ and the gospel, God gives us the spirit of wisdom and revelation in

the knowledge of him, the children of God are by one spirit baptized into one body and have been made to drink in one spirit.

James says, "A double minded man is unstable in all his ways." A two-fold condition does not go with the child of God, pretending to be a child of God and at the same time be a lover of pleasure more than a lover of God is a two-fold condition and it does not take with God, a change is required from the evil practice to a righteous practice; having the form of godliness but denying the power thereof is also a two-fold condition and a turning away from such is demanded, to refuse to exercise in God's word is denying the power thereof, therefore the sister should be firm in the wearing of the prayer veil and the modest apparel; therefore the church be firm in keeping the salutation (the holy kiss) and all the ordinances of God's house. Christ taught not to pattern after hypocrisy, not to drift down with the current into a whirlpool of destruction.

It is important to have the real religion to be stabilized in our belief and activities

as we find in the scriptures which is the whole volume of doctrinal principles essential unto salvation, doctrinal requirements, then doctrinal stability. The child of God will be perfected by the scriptures given by inspiration of God; the child of God has no time to be aping after the world in its fashion and folly and ways, think of the stability of the apostle Paul as he has expressed in Rom. 8:35, 38-39, "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution or famine, or nakedness, or peril, or sword? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." That really is stability!

Now what is the nature of present day Christianity in conduct and conversation in the activities of life, on the road, in the home, in business, in the schools, in the churches, etc.? How much effort are we putting forth to stabilize ourselves in ac-

cordance with God's word and where lies the limit to which we will go and then stop and say it is as far as I will go regardless of what God's word says, (when confronted with chastisement.) Our activities determine whether our promises and vows with God and by witnesses of man have been stabilized.

Oh child of God let's go to the limit that lies in God's word, then God will be pleased with us and accept us into his kingdom. Praise the Lord we are bound for heaven, precious thought to be with Jesus forever, I would not want to miss it, would you? Walking up the streets of gold with all the saints of old; by becoming careless and unconcerned while living we will be sure to miss it.

Careless soul what then, what then, careless soul what then, what then; after a life of sin and shame, oh careless soul what then?

Dallastown, Pa.

So I go on not knowing,
I would not if I might;
I'd rather walk with God in the dark
Than walk alone in the light;
I'd rather go with Him by faith
Than walk alone by sight.

—MacDonald.

"THE DEVIL'S BIBLE"

By A Converted Gambler

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Galatians 6:7.)

Dear reader, it is not that I think I can make every one see the wrong in playing cards that I write this but only to give you some indisputable facts. I do not speak from a historical knowledge or what Bob, Pete, Sam, or Bill says about it, but I speak from an experimental knowledge.

You hear someone say, "It's good entertainment." I say that any amusement that produces more harm than good, becomes an evil instead of an amusement. Cards are not elevating; cards do not promote morals manners, decency, or Christian perfection, but instead they are associated with the moral, mental, financial, and everlasting ruin of multitudes of men and women. As for "entertainment" you will find cards the principal means of entertainment in the gambling dens saloons, brothels houses of ill fame,

county jails and prisons. You will find a deck of cards is the treasured companion of the tramp, thief, drunkard, harlot, seducer, libertine, and white slave man. And when a lady wants to have a card party, she has the above named class to pick from and puts herself in the same class.

The deck is the tool of the gambler. Just as the farmer uses the plow, rake, or harrow, the plumber his stilson wrench, the carpenter his saw, the painter his brush, the gambler uses the deck.

What harm is there in the deck? Now to answer this question properly it would take entirely too much space. The card itself is made of paper and printer's ink. However, there is more gambling with cards than any other method. Before prohibition, in some states laws were passed prohibiting cards in saloons. When cards get so low that they are excluded from the saloon with its whiskey, beer, tobacco, spittoons, etc., it is time every decent self-respecting man and woman declared war on them and burned every deck possible. Cards are a bad example to

put before children and should not be in the home. From ninety to ninety-nine per cent of all gamblers learned to play at home. "Brother how about the parlor game?" The parlor game at home is the kindergarten to the gambler's den. Some will say, "Teach them at home and they will not learn some other place. Of course they won't. Why not teach them to drink, lie, and steal at home? My dear mother, they will learn fast enough without giving them instructions at home.

You card-playing church members crying there is no harm in a game of cards will soon have to get you an asbestos deck if you continue to play cards. You will be in "Hell." How would I have felt after I got converted in my preacher brother's home if he had come around and said, "Get your deck, Bud, and we will have a game of pitch?"

How would my wife have felt to have been invited to a card party after she was converted as badly as she despised cards? How many card playing, (so-called) Christians would advise me to teach my converts to play cards? How many card-

playing women kneel before you play and ask Jesus to help you play and invoke His blessing on your card party? How many souls did you ever see saved at a card party? I have gambled from Jurauz, Mexico to Monte Carlo, Nice, France, but I've never been in a gambling den where I felt the power of God. I never saw a gambler who looked like a Christian. I never saw a satisfied gambler. I have had everything in this world that money could buy when I was gambling, but never had happiness, joy, peace, contentment until I found the Lord.

When a gambler gets converted he is through with cards and dice and all the old tricks of Satan, and it's no use for folks who play cards to try to make a gambler think they have religion, for he knows better, the Lord knows better; everybody knows better; and the devil himself laughs up his sleeves knowing he has them captured.

What do you find in a gambling den? The professional crook—Poker Face Ike, Tobacco Chewing Slim, with juice all over his chin, Cigarette Sucking Sam,

Cigar Pete, Hard Boiled Bill—the hold-up guy, etc. The tramp is there, the robber, the liar, the pimp, the gangster, and every other low-brow. Mother, if you are playing cards at home before your boys you are sowing seed which will cause you to reap gamblers. You will reap what you sow. (Gal. 6:7.) When mother goes wrong, the home is gone, and the chance for the boy will be from home to Hell.

The Devil's Bible

The deck of cards is the Devil's Bible. The Devil is an arch-deceiver. The liar, thief libertine, harlot blasphemer, gangster, and murderer are his authorized agents to wreck homes, ruin girls and boys, and to fill prison cells and insane asylums. For sympathy, he offers a sneer, turns love into lust, virtue into vice, joy into sorrow. There's no home so high, no home so poverty stricken that his agents will not enter and wreck or ruin if possible. The devil's Bible is used by his authorized agents. Out of all books the devil has inspired and caused to be written, he has never in-

spired a writer to write a book that has done more to destroy the Holy Bible than his bible (the deck of cards). Did you ever stop to think why the cards are red and black, why the hearts, clubs, diamonds, and spades, why the Ace, King, Queen Jack, Joker and ten spots are in the dirty deck?

A. O. Anderson.

A GLORIOUS SALVATION

Sylvia Alda Vogelsong

"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

About twelve days before the feast of Pentecost, and nearly forty days after our blessed Savior arose from the dead, the disciples went up to Jerusalem in order to purify and prepare themselves for the solemnity now approaching. However that may be, the blessed Jesus made His last appearance here to His apostles; and, after instructing them in many particulars concerning the kingdom of God, and the manner they were to conduct themselves in

propagating the doctrine of the gospel. He put them in mind that, during His abode with them in Galilee, He had often told them that all things written in the law, the prophets, and the Psalms, concerning him were to be exactly accomplished.

At the same time He opened their understandings, that is he removed their prejudices by operation of His spirit, cleared their doubts, improved their memories, strengthened their judgments, and enabled them to discern the true meaning of the scriptures, respecting his divine mission.

Being thus qualified by him for receiving the truth, He again assured them that both Moses and the prophets had foretold that the Messiah was to suffer in the very manner he had suffered, that he was to raise from the dead on the third day as he had done, and that repentance and remission of sins was to be preached in His name amongst all nations, beginning with the Jews at Jerusalem.

After this he delivered unto them his commission, to preach the doctrine of re-

pentance and remission of sins, in his name, amongst all nations, and to testify unto the world the exact accomplishment in Him of all things foretold concerning him and, to enable them to perform this important work, promised to bestow on them the miraculous gift of the Spirit, which He called the promise of His Father, because they were promised by His prophets in the Old Testament. Being thus fortified for the important work they were going to undertake, He led them up to the Mount of Olives, as far as Bethany; where, standing on a hill above the town, He told them that He was raised to the government of heaven and earth; for which reason they might go courageously through the world, and preach the gospel to every creature; and that they who believed, were to be admitted into his church by the rite of baptism, in the name of the Father, the Son, and the Holy Ghost, and to be taught, in consequence of their baptism, to obey all the precepts he had enjoined them. That such would receive the pardon of their sins, and eternal life in the mansions of His

Father's kingdom: but those who refused the doctrines of the gospel, should be forever excluded from those happy realms, and have their portion in the lake that burneth with fire and brimstone; that while they were employed in His work, He would be with them to the end of the world, to guide them by his council, to assist them by His Spirit, and to protect them by His Providence.

Finally, that those who should, through their preaching, be induced to believe, should themselves work many astonishing miracles, by which the gospel should be spread with success.

After Jesus had spoken these things, he lifted up His hands and blessed them, and in the action of blessing them, he parted from them, in the midst of the day, a shining cloud received Him out of their sight, not suddenly, but at leisure, that they might behold him departing, and see the proof of His having come down from heaven, as he had promised them.

Our blessed Lord ascended in a cloud which was more bright and clear than

the brightest sun that ever shone, being no other than the glory of the Lord, the visible symbol of the Divine Presence which had so often appeared to the patriarchs of old, which filled the temple at its dedication, and which, its greatest splendor, cannot be beheld with mortal eyes, His disciples steadfastly beheld Him as He ascended. And as He ascended the cloud that surrounded Him marked His passage through the air, but gradually vanished with their beloved Lord and Master out of their sight, for He was now gone back to His Father and was set down on the right hand of the Majesty on high; all power in heaven and in earth now given Him.

Thus did the great Redeemer of mankind depart in a most illustrious manner, after having finished the work He left the bosom of His Father to execute; a work which God himself contemplated with pleasure, which angels with joy described as to happen, and which through all eternity to come, shall be looked back upon with inexpressible delight by every inhabitant of heaven.

The Savior of mankind, by His death, resurrection and ascension, hath set open the gates of immortality to all the human race and by his word, spirit and example, graciously offers to make them meet for the glorious rewards in the kingdom of the heavenly Canaan, and to conduct them into the inheritance of the saints in light.

Let us, therefore, remember that being born under the dispensation of His gospel, we have, from our earliest years, enjoyed the best means of acquiring wisdom, virtue, and happiness, the lineaments of the image of God. We have been called to aspire after an exaltation to the nature and felicity of the Almighty exhibited to mortal eyes in the man Christ Jesus, to fire with the noblest ambition. His gospel teaches us that we are made for eternity, and that our present life is to our future existance as infancy is to manhood; but as in the former many things are to be learned, many hardships to be endured, many habits to be acquired, and that by a tedious course of exercises, which in themselves though painful, and possibly useless to the child, yet are necessary to fit him for the business and enjoyments of manhood; so while we remain in this infancy of human life, things are to be learned, hardships to be endured and habits to be acquired by a laborious course of discipline, which however painful must be undergone, because necessary to fit us for the employments and pleasures of our riper existance in this present life.

Enflamed therefore, with the love of immortality and its joys, let us submit ourselves to our heavenly Teacher, and learn of him those graces which alone can render life pleasant, death desirable, fill eternity with ecstatic joys and the tongues and hearts of the blessed with a song of triumph in honor of their Deliverer.

“Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh.” (Jas. 5:8.)

“For yet a little while, and he that shall come will come, and will not tarry.” (Heb. 10:37.)

“Abide in him: that when he shall appear, we may

have confidence and not be ashamed before him at his coming." (I Jno. 2:28.)

Mechanicsburg, Pa.

NEWS ITEMS

SHREWSBURY, PA.

We, the Shrewsbury congregation of the Dunkard Brethren church, held our lovefeast May 26th, an all day meeting.

Sunday school at 9 o'clock, with a very good attendance and preaching services following at 10 o'clock. Bro. Oscar Matthias conducting the opening devotions, Bro. Addison Taylor preached the first sermon, text, "Faith." Bro. Paul Smith followed and also Elder Ray Shank followed with the closing devotion.

At noon lunch was served at the church.

Afternoon services were opened with a glorious song service. Bro. Bernie Shriner conducted the opening services with Elder J. A. Racer leading in prayer. Bro. Benjamin Reinhold preached the first sermon. Text, "Wickedness." Elder B. F. Lebo followed. Elder J. A. Miller read I Cor. 11, and spoke on self-examination, followed by Elder A. G. Fahnestock, who also officiated at the communion service.

We had a very inspiring service and were very grateful for the good attendance during this day for the neighbors and friends, brethren and sisters of the adjoining congregations. Fifteen visiting ministers

and elders were present as follows: Elders J. A. Miller, A. G. Fahnestock, B. F. Lebo, Ray S. Shank, J. A. Racer and Brethren Abe Gibble, Oscar Mathias, Paul Smith, Addison Taylor, Benjamin Reinhold, Bernie Shriner, James Keggerles, David Ebling, Lester Eckert and Joshua Rice.

We were blessed with good, strong, inspiring messages during this day and about one hundred and twenty-five brethren and sisters surrounded the Lord's tables in the evening.

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

ENGLEWOOD, OHIO

We met in regular quarterly council June 22nd, at 1:30 p. m. Bro. Lawrence Kreider opened the meeting by reading II Cor. 13, and gave a few remarks on same, and led in the opening prayer.

Our elder, Bro. Robbins, then took charge. There was not much business at this time, and all was disposed of in a Christian manner.

We are looking forward to the time of our revival services to be held the last of August. Bro. A. G. Fahnestock of Pennsylvania, has consented to assist us in these meetings. The date will be announced later.

Ivene Diehl,
New Lebanon, Ohio.

GOSHEN, IND.

We held our quarterly council June 22nd, in the evening instead of June 15th which was postponed because of the lovefeast at Pleasant

Ridge, which several attended.

We opened our council meeting by singing 243, Bro. Kesler read Psalms 48, followed by prayer by Bro. Minor Leatherman.

After reading the previous minutes other business followed.

It was decided to study the Polity Booklet on Wednesday evenings at our usual prayer meeting and Bible Study time.

Our Harvest meeting will be held September 8th. After Sunday school a sermon and also in the afternoon with Bro. Peter Lorenz in charge.

Our revival services will begin October 20th and continue until November 2nd, at which time we will have our love feast beginning at 10 a. m. Bro. Theodore Myers of Canton, Ohio, is our evangelist.

May we begin now to pray for the success of the same by many accepting Christ and those of us who have to become stronger and better qualified to work for our Master.

Mrs. Sarah E. Yontz,
R. 2, Topeka, Ind.

MEETING OF DISTRICT No. 1

District Meeting of District No. 1 will be held in the Swallow Falls congregation, near Oakland, Md., on August 13-14, 1940.

The Elders of the district will meet at 10:00 a. m. on Tuesday, August 13th. Preaching will go on while the Elders are in session. A sermon will be preached in the evening at 7:30 in the evening, after which the delegates will meet to organize the business meeting. All delegates should be present for the organization. All business for the meeting must be in my hands on or

before Saturday, July 27th, to be printed and distributed two weeks before the meeting. All are urged to come. Let us make this a fine spiritual meeting and an encouragement to all.

A postal to Elder Z. L. Mellott, Oakland, Md., letting him know how many are coming will be helpful. Come.

Ord L. Strayer,
Writing Clerk.

THANK YOU

I wish to take this opportunity to express my sincere thanks to you, dear brethren, sisters and kind friends, for the many things you did to cheer me along life's journey while I was in the hospital. May the Lord bless and reward you all for your wonderful kindness. The Almighty has wonderfully blessed us and we are getting along very nicely.

Please continue to pray for this weak servant that we may fulfill our duties in His service. Indeed it seems the day is growing darker, so let us continue to help each other over the rough places. May the Lord be your trusted guide till we meet over there. Oh, what must it be to be there. I remain your humble servant in Christ.

Ralph K. Frantz,
307 E. 2nd St., Peru, Ind.

OBITUARY

IRA ROSCHO ROYER

Ira Roscho Royer was born July

19, 1867, to Christian and Mary Ann Culp Royer, near Lanarr, Carroll county, Ill., and died of a heart attack at his home in Dallas Center, Iowa, June 16, 1940, aged 72 years, 10 months and 27 days.

In 1871 the family moved to Dallas county, Iowa, locating three miles north and one mile east of Dallas Center.

On February 23, 1893, he was united in marriage to Susie Hawbaker of Franklin county, Pa. To this union were born four sons and one daughter, namely: Abie C., deceased in 1926; Rudy, Orville, Nathan and Anna Mary.

He united with the Church of The Brethren when young, living a devoted life. He was elected to the deacon's office in 1910, filling that position with credit to himself and honor to the church. In the early part of 1927 he united with the Dunkard Brethren church. The following fall he was elected to the office of a minister, later to that of an elder.

He leaves to mourn his departure his devoted wife; four children, Rudy, Orville, Nathan and Anna Mary; seven grandchildren; two brothers, Frank and Walter; one sister, Mrs. Katie Miller and many other near relatives and friends.

Funeral services were in charge of Elder L. I. Moss, assisted by Elders O. T. Jamison, J. M. Hawbaker, Rev. C. B. Rowe of the Church of The Brethren and Rev. C. R. Nissly of the Brethren in Christ church.

Father's place is vacant,

The sands of life are run;

His journey here is ended,

In heaven 'tis just begun.

Father's voice is silent,
You'll hear it ne'er more;
Until he comes to meet you
When you reach the other shore.

MARY A. ERB

Mary A. Erb was born near Lone Tree, Iowa, the eldest daughter of Jacob and Susanna Erb, May 21, 1863, and passed to her reward at the home of her daughter in Parsons, Kansas, June 12, 1940, at the age of 77 years and 22 days.

She grew to womanhood at the place of her birth.

On December 25, 1884, she was united in marriage to John C. Barcus, near Lone Tree, Iowa. After her marriage she, with her husband moved to their homestead near Burnside, South Dakota, in Charles Mir county, which place they remained six years.

In November 1937 they sold their farm and bought a home in Panora, which they enjoyed until last October, due to her failing health they went to Parsons, Kansas to make their home with their eldest daughter, Mrs. E. O. Reed. She spent many hours by the bedside of her friends and neighbors, always ready and willing to lend a helping hand in time of sickness.

She and her husband united with the Dunkard Brethren Church of Panora, Iowa, January 12, 1891, and lived a faithful Christian life.

To this union was born six sons and two daughters. One son dying in infancy and Harlan E. preceded her in death in November 1929.

There remains to mourn her passing her devoted husband, John C. Barcus, four sons: Wesley E., Fruita, Colo.; Floyd R., and Carey

L. of Panora, Iowa; and Frank M., of Jefferson, Iowa; two daughters, Mrs. E. O. Reed of Parsons, Kansas, and Mrs. D. L. Thompson, Marshalltown, Iowa; 25 grandchildren, two great grandchildren, two brothers. Ira J. Erb of Des Moines, Iowa; Joseph W. of Panora, Iowa; one sister, Mrs. J. A. Benner of near Panora, Iowa, many nephews and nieces, relatives and friends who learned to love and respect her for her Christian life of service to those she came in contact with.

Funeral services were held at the Brethren church Saturday, June 15, 1940, at 2:30 p. m., with Elder John Hawbacker of Dallas Center, Iowa, in charge. Interment was made in the nearby cemetery.

HE LEADETH

"He leadeth me," I speak the words,
and sing the well-known air,
Although how can it be He leads,
when paths are rough,
And many a thing, I sorely need is
out of reach?

Does He not care that thorns and
briers pierce my feet,

That weariness oppresses all the
way

Appointed unto me, that tempests
beat

Relentlessly upon me, day by day?

"He leadeth me," and there are oft
retreats

To shelter from the fury of the
rain;

He takes my hand, and oft to me
repeats

Some promise which revives my soul
again.

The path that I, in foolishness,
would choose

Might lead me down, not up, and so
I pray

That He will lead, so I may never
lose

The consciousness of guidance, day
by day.

The pastures are not always green,
nor still

The waters where He sometimes
leads, and yet

All unafraid of lurking foe, I will
To follow Him who knoweth best,

and let

His rod and staff my guard and
comfort be,

Though shadowed and forlorn my
pathway lie

Though now I do not understand or
see,

He'll tell to me the reason, by
and by.

Selected, Cecile Lilly,
Dallas Center, Ia.

ROOT OF BITTERNESS

It is atmosphere that
really makes the church or
the home. It is this atmos-
phere which children
breathe into their uncon-
scious selves and it comes
out in their ultimate charac-
ter.

Now the sins of the home
and the church are not apt
to be flagrant sins but
rather an innumerable com-
pany of petty sins which
poison the contentment that
might otherwise abide there.

We do not expect to find
lions or tigers in the home

but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies,"

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out, and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

I know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

To sit during one's youth at meals where members of the community are discussed and neighbors criticized; to

participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice, and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other words to keep a watch on the door of the tongue. Moreover it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves. People who do not lift their finger to help anyone else will complain bitterly that they are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so; you have been in the parish a long time: how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are quick to detect sin in others, are

expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided. I never did like mottoes but there is one that might be hung over the door of our homes: "Watch your tongue!"

Another form of this disease which destroys contentment is the habit that so many have of criticizing the church as though it were something foreign to themselves in which they have no corporate responsibility. "The church does this or doesn't do that." "They fail to do this or they fail to do that." The impersonal pronoun of responsibility is the alibi of irresponsible folk. Doing little or nothing themselves, they fault the failure of those who are at least trying to do something. I have seldom heard those who were really working hard for the church, indulge in those accusations. They love the church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi. After all, it is the habit of mur-

muring which is self-intoxicating. It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system. Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession. The root of bitterness is not in the object of their criticism but in themselves. If they will purify their own spiritual system, they will be peacemakers and not disturbers of the peace.

If they would say more prayers for their neighbors and themselves, they would use their tongues to better advantage than they do in their criticism.

I do not know what heaven is but I am sure it is not a large place where critics abound and where murmuring is tolerated. And especially it is not a place where the same individual is judge and prosecuting attorney. I am very sure of one thing, and that is—God never intended a man to judge his neighbors when his own interests are involved. If you are the plaintiff or the defendant you cannot also be the judge and render the verdict. But

that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner. I am the judge. The verdict is that they shall be banished from my presence henceforth. Silly! All you do is to deceive yourself into thinking that your ex parte judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in the world. Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that He will not forgive unless we do; that He will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumblingblocks.

And we do not discharge our duty to God by complaining about His church

and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not, but give praise, for so you will do your share in witnessing Christ to men.—Bishop Johnson in "The Witness."
—Selected.

JESUS IS COMING SOON

Dear one, do you realize the times we are living in? Prophecy is fast being fulfilled and I Thessalonians 4:16-17 is at the door: "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

I plead with you to be ready, lest it come upon you unawares. (You cannot say, "I was not warned.") "Eternity! where will you spend it?" "God is long-suffering, and not willing that any should perish." He is saying to you in this little

tract: "Prepare to meet thy God."

Christ gave His life to save you. John 3:16 says, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Will you accept what He has made possible for you? He did all that He could. He will not force you. He has given you a free will to accept or reject.

The writer of this little tract believes that, according to Bible chronology and prophecy, Christ may come at any moment.

The time will soon be here! Will you be ashamed here! Will you be ready?—or will you be ashamed at His coming? Be wise, for the coming of the Lord Draweth nigh.

OUR COMING KING

The time is drawing nigh
For the coming of the King;
Let our lamps be trimmed and burning
And the joyful tidings ring.

Soon the sounding of the trumpet,
Will be heard in every land;
And the saints in garments white,
Will be gleaned from every strand.

Are you ready, brother, sister?
Have you died to all but Him?
Are you looking up to see
The coming of the King?

He is coming in His glory,
With the heavenly angel band;
May celestial strains of music
Waft us to the better land!

Let us be as children watching,
Waiting for the heavenly heir;
For with Him we will share the kingdom
If we meet Him in the air.

PULPIT ANTICS

Don't detract from the truth by pulpit antics, watch your waist line, don't try to make yourself taller than you are, or crouch low, ready to spring, or hang upon the pulpit, groggy (waiting for the last blow) or keep playing with you handkerchief. Find an attractive place for your hands, if clean, if not, hide them from the congregation. Be yourself, don't mimic the other brother. Avoid all egotism. The congregation is the safe judge. Don't think you know more than the congregation. Don't display your smattering of Greek or Hebrew. There will be someone in the congregation that knows that you do not know much about it.—Gospel Banner.

Those who bring sunshine into the lives of others, cannot keep it for themselves.—J. M. Marrie.

It is our sins that age us; our self-denials keep us young.—David Gregg.

We shall escape the uphill by never turning back.—Christina G. Rossetti.

ADULT SUNDAY SCHOOL LESSONS

July 7—Mark 4:1-20.
 July 14—Mark 4:21-41.
 July 21—Mark 5:1-20.
 July 28—Mark 5:21-43.
 Aug. 4—Mark 6:1-29.
 Aug. 11—Mark 6:30-56.
 Aug. 18—Mark 7:1-25.
 Aug. 25—Mark 7:24-37.
 Sept. 1—Mark 8:1-26.
 Sept. 8—Mark 8:27-38.
 Sept. 15—Mark 9:1-29.
 Sept. 22—Mark 9:30-50.
 Sept. 29—Mark 10:1-27.

PRIMAY SUNDAY SCHOOL LESSONS

July 7—How the Child Moses Was Saved. Ex. 2:1-10.
 July 14—The Burning Bush. Ex. 3:1-14.
 July 21—Moses and Aaron Before Pharaoh. Ex. 7:1-25.
 July 28—The Passover Night. Ex.

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12:1-36.

Aug. 4—Crossing the Red Sea. Ex. 14:5-31.
 Aug. 11—God Provides Manna. Ex. 16:1-31.
 Aug. 18—The Ten Commandments. Ex. 20:1-23.
 Aug. 25—Aaron and the Golden Calf. Ex. 32:1-24.
 Sept. 1—The Tabernacle in the Wilderness. Ex. 40:17-38.
 Sept. 8—Spying the Promised Land. Num. 13:17-33.
 Sept. 15—Moses Provoked at Murmuring. Num. 20:1-13.
 Sept. 22—How Serpent Bites Were Healed. Num. 21:1-9.
 Sept. 29—The Greatness and Death of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XVIII

August 1, 1940

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE SPIRIT OF ANTI-CHRIST

If it should be true, that we in our day should see the rise and reign of the Anti-christ, we as Christian people need not be in ignorance as to what to expect, or what to do about it. The inspired writers instruct us along this line in various places in their writings.

It is evident that when ever this time comes there shall be a time of great trouble. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." (Dan. 1:1.)

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. And except those days should be shortened, there should no flesh be saved: But for the elect's sake those days shall be shortened." (Matt. 24: 21-22.) These and other passages from the scriptures indicate that just before the return of our Lord to earth there shall be a period of time when great wickedness shall prevail on the earth under the reign of the Anti-christ.

John tells us that "the spirit of Anti-christ" would lead up to the aforesaid time and condition in the world, and, that this spirit was already operating in the time in which he lived. (I John 2:18, 22; 4:3.) An invisible force was working in opposition to Christ and his church

in the world. He tells us it could be recognized in this way—that it would deny that Jesus was the Christ. It is this point that has been at issue, the “Divinity of Christ,” in the great transition that has taken place in the ranks of professing Christendom of late years; and the rejection of this infallible truth preceded this great tide of modernism, worldliness and sin that has swept over the churches.

To repudiate that Christ was divine, places a church within the ranks of the great Anti-christ and arrays it in battle against righteousness as we have it in Christ Jesus, against the true church of Christ on the earth.

This great tide of modernism that has swept over the churches has cast many souls on the rocks, has destroyed the peace and union of the membership, has robbed the church of its power and influence in the world to a large extent and has brought confusion within the hosts of Israel. In this condition it is a hard matter for the true followers of Christ to operate effectively. Every effort that is put forth to purify and build up the church is opposed by

the forces of the evil one to such an extent that very little can be accomplished. Surely the spirit of the Anti-christ is making war against the saints and the struggle is apparently just in the preliminary stages.

There appears to be a worldwide movement of godlessness that is definitely arrayed against God, Christ and truth. Civil governments are abandoning former standards of righteousness which recognized God and his laws and are aligning themselves with this force that ignores and ridicules the God of the universe. In so doing men are exalting themselves above all that is called God, or that is worshipped. The trend is in this direction, but the end is not yet. A great unseen force of evil like a cloud, is enveloping the earth and possibly soon it will be revealed, with a personal Anti-christ at the head of it—the man of sin—the son of perdition.

Men seem to be driven to these things with a kind of madness that has beset them. Doubtless the spirit of the Anti-christ is the energizing power back of it. This is an alarming condi-

tion that should stir the souls of men who see it. We need to be on the alert lest we be swept away with this awful tide.

The apostle Paul tells us the reason for this condition. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness. (II Thes. 2: 10-12.)

It is the rejection of Christ and the truth as he has revealed it to us that causes men to become deluded and imbued with the spirit of Anti-christ and this spirit seems to be the dominating influence in the human family in our day. If this is true and the trend continues, we may shortly see the revelation of the Anti-christ. Paul tells us that the day of our Lord shall not come until this man of sin be revealed. To those who are faithful the coming of our Lord to earth will be a triumphant escape

from this world of sin and terrible destruction that shall follow. May the Lord help us to see and understand these things and be prepared for what is to come.

TWO WAYS, WHICH WAY WILL YOU TAKE?

Wm. Root

Solomon, the wise man says, "The way of life is above to the wise, that he may depart from hell beneath." (Prov. 15:24.)

How thankful we should be that there is a way of life and that it leads us up higher than the things of earth separating us from hell beneath our feet.

Again we are told that "There is a way that seemeth right unto man, but the end thereof are the ways of death."

In the language of the above texts there are two ways plainly stated, and also what is to be obtained at the end of these two roads or ways. The one way is to eternal punishment, while the other leads to eternal life.

Jesus said in Matt. 7:

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13-14, "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

From this language of our Savior we learn that the way to eternal life, is not the popular way, is not the way of the crowd.

While the other way

mentioned, "the way that seemeth right unto man" is a broad way and is thronged with people. You and I, dear reader are traveling either upon the great highway of life, with her wide gate or else we are walking in the "way," of which "no unclean thing can pass over it." There is no middle ground. We are either right or wrong, and in as much as we all desire the blessings, which are promised at the end of the "narrow way," and inasmuch as "it is not in man that walketh to direct his steps." (Jere. 10:23.) How important then that we make the wise choice, that we choose the way above and that has the "strait gate and the narrow way."

That we do as David said he did, "I thought on my ways and turned my feet unto Thy testimonies I made haste, and delayed not to keep Thy commandments." (Psa. 119:59-60.)

Now, in this life is the time to think upon the way in which we are traveling, now is the time to correct our lives, now is the time to obey the commandments of our Lord.

If we obey his command-

ments he will lighten our paths, his word is a lamp to our feet.

"Thy word is a lamp to my feet, and a light unto my path." (Psa. 119:105.) And indeed we have plenty of instructions in the word of God to fully direct us, if we will only open our eyes to see, and our ears to hear.

The word does not only tell what to do, but how to do. Jesus the great teacher, came into the world and marked out the way by precept and example saying, "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." (Jno. 14:6.)

He says again, "learn of me." (Matt. 11:29.) And when we read in His word we learn how much we are to hear of Jesus' sayings. "For Moses truly said unto the fathers, a prophet, shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22-23.)

We are to hear him in all things, if we do this He will

direct our path.

So then the narrow way is clearly marked out in the Holy Scriptures. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim.3:16-17.)

It is "profitable for doctrine" and "if any man will to do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself."

We find the word complete, not only does it tell us of the narrow way, but how we are to live as we travel on it.

Jesus tells us, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke 9:23.)

Now those who choose to walk on the broad way do not want to deny self, that's the trouble, that's why so many are traveling on that way. Solomon tells us, "Every way of man is right in his own eyes; but the Lord pondereth the hearts." (Prov. 21:2.)

Humanity is so inclined

to want to have their own way. So when the word tells us to live a separate life, from the people of this world, that "ye cannot serve God and mammon," many choose rather to serve mammon.

Hence they choose the way that's wide, rather than self to be denied. And then they strive to think it right. In God's word it is easy to be seen that the narrow way is too narrow for self, man with his carnal mind, walking after the flesh.

When one is made willing to deny self, take up his cross daily, obey the Word, just as those people did on the day of pentecost, when they gladly received His word, and were baptized, for the remission of sins, by the accepting of that word and by their obeying the same they entered "in at the strait gate, "and on the narrow way, that leads from earth to glory.

Not only did those people accept the preached word, and were baptized, but the word says, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

it was their continuing in the "apostles doctrine," etc., that would keep them on the narrow way. Just so with us, we are to continue on in our keeping of the commandments, if we find the way of life, that leads above and depart from hell beneath.

"Then said Jesus to those Jews, which believed on Him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." (Jno. 8:31-32.) Right here is where so many fail, by not continuing on, in the Christian life, in the holy words and inspiration, given by the Master and his holy apostles, but allow themselves to be tossed to and fro by every wind of doctrine, by the slight of men whereby they lie in wait to deceive. Hence they are sidetracked.

Jesus is the strait gate, and the narrow way. He says in John 10:9, "I am the door; by Me if any man enter in, he shall be saved and shall go in and out, and find pasture." Strait gate "means a narrow gate, too narrow for "big self" to enter in.

Jesus says, "Ye must be born again." (Recreated.) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Except he becomes a new creature and lives the reformed life he is not a fit subject for heaven.

If we receive him and are re-born, walk on the narrow way we will have power to become the sons of God, "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Sinner which way will you take? Jesus is the narrow way, he is the only way. He says, "I am the Way, the Truth and the Life; no man cometh unto the Father, but by Me." (Jno. 14:6.)

Then why will not men be wise, why will they not deny self and take up His cross daily and follow him?

The blessings of immortality and a home in heaven with the Father, Son and Holy Spirit, and all the redeemed and sanctified, can be obtained, by all who are willing to deny self and learn of Jesus and do his will.

Great Bend, Kans.

WHAT THINK YE OF CHRIST?

Vernie Diehl

Some folks say, it does not matter what religion you have, just so you have a religion and are faithful to it. That is one of the prevailing notions of the present day. Some say, it does not matter exactly what you think of Christ, just so you think well of Him. But does it matter?

One time Jesus asked this general question of His disciples, "Whom do men say that I am?" All men have some opinion of Christ, maybe they have not spoken their opinions in words, but they show that opinion in their lives and conduct. Jesus said, "He that is not with me is against me." Folks at that time thought he was John the Baptist, Alias, Jeremiah, or one of the prophets risen from the dead, they believed he was a good man. Just like people today, yes, they know Jesus was sent from God, came into this sinful world as a babe, lived here, was mistreated, Condemned, hanged on a cross, and rose again

that we might live. But do they go far enough, do they give this serious thought.

Jesus asked His disciples this personal question, "But whom say ye that I am?" It may and it may not matter to us what others think of Christ, but our relation depends not upon the opinion of others, not by what men say about Him, but upon our opinion, confession, faith and daily living. A personal confession is what the Lord requires of us.

It is comparatively easy to get our name on a church roll, pay into the treasury, and go to church when it suits us; but that is just following the crowd, we must be able to stand alone. It takes a strong conviction, and a willingness to stand by it regardless of consequences, to make the great confession. "Thou art the Christ, the Son of the living God." (Rom. 10: 9-10.) We must believe in the heart and confess our faith with the mouth in order to be saved.

Nokesville, Va.

It is better to be a human being dissatisfied than a pig satisfied.—
J. S. Mill.

WATCHMAN

Thornton Mellott

The Lord spake unto Ezekiel in these words, (Ezekiel 3:18) "Son of Man I have made thee a watchman unto the house of Israel: therefore hear the words of my mouth and give them warning from me."

God comes to Ezekiel again and told him to warn the children of Israel when they see the sword coming to choose a man for a watchman. The sword that Ezekiel had reference to is the evil and sin that are mentioned in God's word. The watchman sees the evil coming upon the land and sounds the warning and warns the people.

Ezekiel tells them if they hear the warning and do not heed it, and turn not from your evil ways, his blood shall be upon his own head, and if the watchman sees the evil coming and blow not the trumpet and warn the people and they are taken away in their sins their blood will be required at the watchman's hand.

Please read the 33rd

chapter of Ezekiel, all of it.

In our day we have watchmen over the house of God, which we call elders. Paul in writing to Timothy, warns him of the qualifications of bishops, elders and deacons. They are watchmen over the house of God. Paul was one of the great watchmen in his time. (Acts 20:28) "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood."

Jesus in John 10:12 says, "But he that is an hireling and not the shepherd whose own the sheep are not, seeth the wolf coming (evil) and leaveth the sheep and fleeth and the wolf catcheth them and scattereth them." James says pure religion and undefiled before God is this to visit the fatherless and widows in their affliction and to keep yourself unspotted from the world.

If watchmen (the elders, ministers and deacons) see evil creeping into the church and warn not the people, who shall be responsible for their spiritual

death? Are not the watchmen to keep dangers and evil out of the church?

Isaiah says his watchmen are blind, they are ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down loving to slumber, yea, they are greedy dogs which can never have enough and they are shepherds that cannot understand they all look to their own way, every one for his gain.

Let us watch and pray lest we be led away with the error of the wicked. My prayer is watch, and let us follow that good shepherd, Jesus.

R. 2, Needmore, Pa.

THE CHURCH AND THE WORLD

The Church and the World walked far apart

On the changing shore of time;
The World was singing a giddy song,

And the Church a hymn sublime.

"Come, give me your hand," cried
the merry World,

"And walk with me this way,"
But the good Church hid her snowy hand,

And solemnly answered, "Nay,

I will not give you my hand at all,
And I will not walk with you;
Your way is the way of eternal death,

And your words are all untrue."

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| <p>"Nay, walk with me but a little space," Said the World with a kindly air; "The road I walk is a pleasant road, And the sun shines always there. Your way is narrow and thorny rough, While mine is flowery and smooth; Your lot is sad with reproach and toil, But in circles of joy I move. "My way, you can see, is a broad, fair one, And my gate is high and wide; There is room enough for you and for me, To travel side by side." Half shyly the Church approached the World, And gave him her hand of snow; And the false World grasped it and walked along, Saying in accents low; "Your dress is too simple to please my taste, I have gold and pearls to wear; Rich velvets and silks for your graceful form, And diamonds to deck your hair." The Church looked down at the plain white robes, And then at the dazzling World, And blushed as she saw his handsome lip, With a smile contemptuous curl. "I will change my dress for a costlier one," Said the Church with a smile of grace; Then her pure white garment drifted away, And the World gave in their place</p> | <p>Satins and silks and seal skins rare And roses and gems and pearls; And over her forehead fell her bright hair, Crisped in a thousand curls. "Your house is to plain," said the proud old World, "I'll build you one like mine, With Kitchen for feasting and Parlor for play, And furniture never so fine. So he built her a costly and beautiful house— Splendid it was to behold; Her sons and her daughters met frequently there, Shining in purple and gold. And Fair and Festival—frolics untold, Were held in the place of prayer; And maidens bewitching as sirens of old, With world graces rare, Invented the cunningest tricks, Untrammelled by Gospel or Laws, To beguile and amuse and win from the World, Some help for the righteous cause. The Angel of Mercy flew over the Church, And whispered, "I know thy sin;" Then the Church looked sad and anxiously longed To gather the children in. But some were off at the midnight Ball, And some at the Euchre or Play; And some were drinking in gay saloons, As she quietly went her way. Then the sly World gallantly said to her, "Your children mean no harm,</p> |
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Merely indulging in innocent sports;"

So she leaned on his proffered arm,

And smiled and chatted and gathered flowers,

As she walked along with the World;

While millions and millions of precious souls

To the horrible pit were hurled!

"Your Preachers are all too old and plain,"

Said the gay World with a snear;

"They frighten my children with with dreadful tales,

Which I do not like them to hear.

"They talk of Judgment, a Coming Lord,

And the horrors of endless night;

They warn of a place that should not be

Mentioned to ears polite!

I will send you some of a better stamp;

Modern and brilliant and fast;

Who will show how men may live as they list,

And go to Heaven at last.

"The Father is merciful, great and good,

Loving and tender and kind;

Do you think he would take one child to heaven

And leave another behind?

"Go train your teachers up to the times,

Adopt the stylish way;

We all want Entertainment fine, And only that will pay."

So she called for pleasing and gay divines,

Gifted, and great and learned,

And the plain old men that preached the Cross

Were out of her pulpits turned.

Then Mammon came in and supported the Church

Renting a prominent pew;

And preaching and singing and and floral display,

Proclaimed a period new.

"You give too much to the poor," said the World,

"Far more than you ought to do; Though the poor need shelter, food and clothes,

Why need it trouble you?

"And afar to the heathen in foreign lands,

Your thoughts need never roam;

The Father of Mercies will care for them,

Let Charity begin at home.

"Go take your money and buy rich robes,

And horses and carriages fine;

And pearls and jewels and dainty foods,

And the rarest and costliest wine.

"My children they dote on all such things,

And if you their love would win, You must do as they do and walk in the ways

That they are walking in."

Then the Church her purse-strings tightly held,

And gracefully lowered her head,

And simpered, "I've given too much away,

I will do so sir, as you have said."

So the poor were turned from her door in scorn,

And she heard not the orphan's cry;

And she drew her beautiful robes
aside

As the widows went weeping by.

Her Mission treasures beggarly
pled,

And Jesus' commands were in
vain;

While half of the millions for whom
He died

Had never heard His name.

And they of the Church and they
of the World,

Walked closely hand and heart,

And none but the Master, who
knoweth all,

Could tell the two apart.

Then the Church sat down at her
ease and said,

"I am rich and in goods increased;
I have need of nothing and nought
to do,

But to laugh and dance and
feast."

And the sly World heard her and
laughed within,

And mockingly said aside,

"The Church has fallen, the
beautiful Church,

And her shame is her boast and
pride."

Thus her witnessing power, alas!
was lost,

And the perilous times came in;

The times of the end, so often fore-
told,

Of form and pleasure and sin.

Then the angel drew near the
mercy-seat,

And whispered in sighs her name;

And the saints their anthems of
rapture hushed

And covered their heads with
shame.

And a voice came down from the
hush of heaven,

From Him that sat on the throne;

"I know thy works and what thou
hast said,

And how thou has not known,

That thou art poor, and naked, and
blind,

With pride and ruin enthralled,

The expectant Bride of a Heavenly
Groom,

Now the harlot of the world!

"Thou hast ceased to watch for
that Blessed Hope,

And hast fallen from zeal and
grace;

So now, alas! I must cast thee out,
And blot thy name from its
place."

Selected by Ruth Myers.

NEWS ITEMS

DALLAS CENTER, IOWA

We at Dallas Center held our spring love feast on May 25th, with a good representation, the services being in charge of our local brethren. The meeting convened Saturday at 1:30 p. m. A sermon in the afternoon by Elder John M. Hawbaker. Also the examination sermon by our Elder, Bro. Roscoe Royer. The evening services were officiated by Elder John M. Hawbaker.

On Thursday, July 6th, our prayer meeting evening, we welcomed a few visiting folks, who were on their way home from Conference. Bro. and Sister Prizer,

Bro. A. B. Van Dyke and Bro. Geo. Replogle, all of Goshen, Ind. They were given the liberty to use the time of the evening. Bro. Prizer read for an evening lesson 103rd Psalm, after which Bro. Replogle gave a short talk on Heb. 3. The company stayed over night and again resumed their journey.

Over the week end two sisters stopped here. They were Sisters Zora Montgomery and Arlene Surbey.

A very sad and gloomy tide hung over the vicinity of Dallas Center when the news was spread of the passing of Bro. Roscoe Royer. The funeral was held Tuesday afternoon with Bro. L. I. Moss preaching. A number of people from a distance came, from Quinter, Kans., Kansas City, Mo., Minnesota and Illinois, also from Iowa.

On Saturday, June 29th, meeting for council, opening scripture I John 4, and prayer by Elder John M. Hawbaker. The meeting proceeded with Bro. Hawbaker as moderator. The death of our Elder Royer brought to want an Elder for the charge of the congregation. Elder John M. Hawbaker was chosen for the charge.

Since the passing of Elder Royer, it throws a great responsibility on Bro. Hawbaker and also on the church, and we ask that the brotherhood at large pray that our brother, as he stand Elder in charge of the Dallas Center church might be a willing and useful servant here and elsewhere.

C. R. Gehr, Cor.

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge Dunkard

Brethren church, held our love feast June 15th and 16th, commencing at 10:30 a. m. Also services at 2 p. m., and communion in the evening with over 140 surrounding the Lord's table. A meeting which will be long remembered.

Bro. B. E. Kesler of Goshen, Ind., gave the forenoon address; Bro. Ira Butts of Morencie, Mich., the afternoon address, both very able sermons. Bro. B. E. Kesler officiated in the communion services.

On Sunday morning breakfast was served. At 10 a. m. Sunday school with Bro. Ira Butts and a brother from Michigan teaching the lesson. I am not able to give the one brother's name. There was an attendance of over 200. Following Sunday school Bro. B. E. Kesler gave us a most wonderful sermon. At the close our dear Elder D. P. Koch gave us a very uplifting talk which was for the betterment of those wishing to live close to their Savior.

As these two brethren have had many years of experience why shouldn't we take their good advice and live a little closer to our dear Savior? So when we are called from this stage of action we can say come welcome death, I am prepared to go, I have fought a good fight, I have finished my course and ready to go to meet the dear ones that have gone before.

H. A. Throne, Cor.
Pioneer, Ohio.

SWALLOW FALLS, MD.

We, the Swallow Falls congregation of the Dunkard Brethren church held our council meeting Saturday evening, June 29, 1940.

Our Elder, Bro. L. B. Flohr, from Vienna, Va., opened the meeting by reading the scripture, followed by prayer.

Our Sudany school officers were elected as follows: Bro. Foster Shaffer, superintendent; Bro. Homer Mellott, secretary, and the teachers were retained as they were. The church correspondent, the writer. The delegates elected are Elder Z. L. Mellott, Bro. Dewey Shaffer and Bro. Foster Shaffer. There was not much business transacted but it was taken care of in a Christian manner.

The District Meeting will be held at this place August 13th and 14th.

Our two weeks' series of meetings will begin August 17th, held by Bro. Addison Taylor of the Vienna, Va., congregation. Our love feast will be August 31st.

We invite all to come to these meetings and enjoy them with us.

Pray for the meetings that much good seed may fall into fertile ground and bring forth much fruit.

Sister Elsie Shaffer, Cor.

R. 1, Oakland, Md.

NOTICE

The Midway church plans to hold their love feast August 24th, beginning at 2 o'clock. A warm invitation is extended to all who can do so, to come and worship with us.

Ralph K. Frantz, Cor.
Peru, Ind.

CERES, CALIF.

Pleasant Home congregation met in regular quarterly council June 14th. Bro. Will Root read Isaiah

40, and led in prayer. Our Elder Bro. Andrews then took charge. What business came before the meeting was disposed of in a Christian manner.

Bro. Andrews called on Bro. Root to give a report on conference, which he did, and we enjoyed it very much. What impressed us most was the large attendance of young people, which shows that the young people are interested in the government of the church.

Bro. Andrews and five of our young people went to conference, and Bro. Will Root came home with them and preached a week for us, closing June 23rd. He gave us some very good sermons which we enjoyed. Attendance was good every night.

Mrs. Emma Ruff, Cor.

R. 1, Box 453.

OBITUARY

SARAH CATHERINE SWIHART

Sarah Catherine Swihart was born in Noble county, Ind., July 7, 1875, the daughter of Mr. and Mrs. Uriah Long. She died June 30th, 1940, at the age of 64 years, 11 months and 23 days.

In early girlhood, Sarah united with the Dunkard Brethren church, remaining a member throughout her entire life.

On November 3, 1894, she married Ezra Judson Swihart of Goshen. To this union were born 10 children: Mrs. Wilbur Cripe and Mrs. Earl Phillips, Goshen; Mrs. Vail Hazen,

Bedford, Ohio; Carl Swihart, Mrs. Harry Gunderman, Floyd Swihart, Noble Swihart, Mrs. Merle Kendall, Merle Swihart and Donald Swihart, all of Goshen.

Surviving are the husband and all of the children, two brothers, Jacob and William Long, of Pioneer, Ohio, 26 grandchildren and three great grandchildren. Throughout the years, the family circle has been unbroken by death until the present.

It was Sister Swihart's desire to live until all of her children had grown and reached maturity. This hope was realized. She never aged in spirit, and her earnest mind kept pace with the development and progression of her family, both physically and spiritually. Also, it was her aim to so live, that her life might shine forth as an example of the working of the Christ Spirit within. That she succeeded, has been well proven by the devotion, kind thoughts and sympathy of her family, neighbors and friends, throughout the entire period of her illness.

Although it was the humble wish of this mother that few words be used in commenting upon her life, the children and husband feel that they must express the deep loss felt by all. This is but natural, since the mother's life was one of continual unselfish service. Always she thought of others, before herself. The loving hands have now finished their tasks, and others must carry on. In that land of beauty and peace which is now her home, she has the certain reward of the faithful.

Words cannot express the appreciation of our loved one for the

flowers given during her illness. The family also wishes to thank neighbors and friends for all assistance.

Funeral services were conducted by Elder B. E. Kesler, from Rev. 7:14, in the West Goshen Church of The Brethren, assisted by Elder D. W. Hostetler of Montpelier, Ohio.

GEORGE W. KEYS

George W. Keys, son of George and Mary Ann (Paulson) Keys, was born December 25, 1855, in Picaway county, Ohio, was married to Mary Ellen Willer, daughter of Jacob and Melinda Willer, in 1882.

To this union were born six children. Two children, Bertha and Myrtle, preceded their father in death.

Those living are: Dallas Keys, Flint, Mich., Emory Keys of Wayne, Ohio, Mrs. Viola Logal, and Miss Virgie Keys of Jerry City.

Bro Keys was a long time member of the Dunkard Brethren church, of which he was a faithful member.

His favorite pass-time was reading and studying the Bible, from which he received so much comfort.

He departed this life June 30, 1940, at the home of his daughter, Mrs. Fred Logal, where he had made his home since the death of his wife, Jun 14, 1938.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

God in His wisdom has recalled,
The boon his love has given,
And though the body slumbers here,
The soul is safe in heaven.

Funeral services were held in the home of his daughter, Mrs. Fred Logal, by Bro. Abraham Miller, from Rev. 14:13.

Eva Miller.

Wouldst thou be happy?
Take an easy way:
Think of those around thee—
live for them each day;
Think of their pain, their loss,
their grief, their care;
All that they have to do, or feel or
bear;
Think of their pleasure, of their
good, their gain;
Think of those round thee—
it will not be in vain.

THE BIBLE

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that Book to create light in the midst of darkness, to alleviate sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of its holy inspiration.
—Robert Hall.

A WHOLESOME FEAR OF HELL

“And these shall go away into everlasting punishment.” (Matt. 25:46.)

The fear of punishment has a powerful restraining effect upon those who are criminally inclined. If a group of young men planning a bank robbery should become convinced that if they carry out their plans they will be captured and shut up in prison for a period of twenty-five years, they would quickly decide not to undertake the robbery. If a man planning murder of his fellowman should be made to feel sure that if he committed the murder he would dangle at the end of a rope or be strapped in an electric chair and the current turned on he would hesitate long and seriously before committing the murderous deed; in fact he would not commit the murder. The few murders committed in Great Britain, and the quickness and regularity with which murderers are punished by the British government is positive proof of the truth of my statement.

Criminals in planning crimes always plan a way of escape. They time their wicked action when they think detection is most unlikely. They take advantage of the darkest hour, wear disguises creep stealthily upon their victims and in every possible way seek to escape detection and merited punishment for their criminal deeds.

We have a high tide of lawlessness in this nation because we have a low tide of law enforcement and the prompt and adequate punishment of criminals. There are such combinations of the bad element of the country that witnesses are afraid to appear upon the witness stand and tell the truth about those on trial. Jurymen are hard to find who cannot be tampered with. Great criminal lawyers are aiders and abettors in crime because of their skill in hindering the prosecution of criminals and law enforcement.

In this nation there is murder about us everywhere, in every class of society because the violators of law expect to escape punishment. There are postponements of trial until

the public loses interest in the case: witnesses die, move away or are bought by those who would be damaged by their testimony. The edge of prosecution is dull, and not unfrequently there are financial considerations that hinder the moving of the wheels of justice and so, as I have said we have a high tide of crime because we have a low tide of the enforcement of law and the punishment of criminals.

I might also mention the fact that pardoning power is used in this country in a most shocking way. It is entirely overworked and because of all these hindrances to prosecution and punishment, the criminally inclined feel that they can rob, murder, burn and destroy and by some means go unwhipped of justice and become more bold in crime, while an army of youth growing up and observing conditions in this particular, believe they can enjoy the loot of their robberies with little probability of punishment; so the criminal class is constantly increased to a vast army that jeopardizes life and property throughout the land.

There is much complaint of the breaking down of home discipline; that the mass of the rising generation is growing up without parental restraint and guidance, running at will and doing as they please. You cannot have a well governed home without regulation for the order, peace and happiness of the family. Children must learn obedience even if it calls for punishment. We understand that punishment is quite out of fashion these days, but the Bible speaks plainly of the advantage of the wise use of the rod. The child who does not obey its parents will not obey its teachers, and the child who does not obey its teachers will not obey the police, and the children who has grown up to disobey parents, teachers and the officers of the law, will not obey God; thus we have come to have a riot of sin in the home, a lamentable condition of disobedience and wickedness in the school of lawlessness in the land, a general rebellion against God, and a rising tide of unbelief and wickedness which threatens the very foundations of our great republic. This spirit

spreads throughout the world in a spirit of communism and anarchy which seeks to tear the very foundations from beneath the whole superstructure of civil government and well-ordered society. There was a time in the memory of this preacher when the ministers of the evangelical churches of this country did not fear to stand in their pulpits and preach faithfully to the people the Bible doctrine of future punishment of a hell of torment awaiting the wicked and impenitent who trampled upon divine law and rejected divine mercy. There was cultivated in the minds of the people a wholesome fear of hell and it had a wholesome restraining effect upon the minds of those who were inclined to run roughshod over the laws of God and man and devote themselves to lives of wickedness.

The teachings of our Lord Jesus are very plain on this subject. He does not hesitate to warn men that there is a place of future punishment, a lake of fire, a place of torment, of weeping and wailing, and gnashing of teeth. We do not un-

derstand the mental condition of those religious teachers who ignore the teaching of Christ on this subject and yet claim that He is the Son of God, the Savior of men, a trustworthy and reliable teacher on other subjects. If Jesus cannot be trusted to speak truthfully with reference to the future punishment of the wicked He cannot be trusted to speak truthfully with reference to the future rewards of the righteous. If Jesus spoke in ignorance or with wilful deception on the subject of the place of punishment for those who live in sin and refuse mercy then, as a matter of course, He is untrustworthy in the whole body of His teachings. This way of religious teachers dividing up the words of our Lord and claiming that on some subjects He is trustworthy and on others He is not to be trusted, is illogical, unscriptural and confusing. No man claiming to be a religious teacher has any right to discount the teachings of the Lord Jesus on any subject. We fully believe that Jesus was the Son of God, that He was the source and fountain of truth, that all He said came out of divine wisdom, unlimited and absolute knowledge of the subject on which He spoke. With reference to hell as a place of fearful torment there is no question in our mind but that our Lord spoke the truth. He knew, He loved men; He came to seek and to save them and He uttered faithful warning to those who refused to be saved.

God has implanted in the human breast mercifully and wisely a fear of punishment. This is a part of man's intelligence and a very important part. The fear of suffering, guards and restrains intelligent people from the indulgence of appetite and propensities which would destroy their health break down their morals, and disqualify them for usefulness and happiness in the world. Parents warn their children to keep away from the fire lest they suffer the torture of burning their limbs. They warn them to keep out of deep water lest they drown. They appeal to their fears, to their love of life and happiness. It would be strange if we did not have some teaching from our Lord

Jesus with reference to the final fruits of a godless life. It is in perfect harmony with these instructions from our Lord that the Apostle has written, "The wages of sin is death." This does not mean extinction, but it does mean that sin is a dagger which stabs to death all capacity for happiness and life in its fullest and most blessed realization.

There are those who will tell us that Jesus, when He spoke of a pit of torment, of a lake of fire, of weeping and wailing, was using figures of speech. Very well, suppose He was. Could Jesus possibly use figures of speech that exaggerated the facts? Impossible! If Jesus used figures of speech when He spoke of a lake of fire burning with brimstone what must the facts be? It is unthinkable that our Lord would exaggerate or overestimate the facts. If He should do so, He would be guilty of gross deception. So let it be understood that the figures which Jesus used to convey adequate conceptions to our mind were always in harmony with the facts; they were

never exaggerations.

We are hearing much said of the importance of a great revival of religion; of the wickedness and lawlessness of the rising generation; of the great need of turning back the tide of unbelief and anarchy that is spreading through the nation and around the world. If we would have a revival that is so necessary we must warn men of the final fruits of wickedness. We must call their attention to the teachings of our Lord with reference to the future state of the impenitent who die in their sins, regardless of the criticism and objection of skeptical people. We must tell men that a fearful doom awaits those who live in wickedness and die impenitent without the benefit of a crucified and risen Savior.

If the preachers of this nation on Sunday morning and evening would stand up in their pulpits and earnestly proclaim the teachings of our Lord Jesus Christ and the inspired apostles on the subject of the future punishment of the wicked; if, without apology and with great earnestness, they would warn men of the hell

that awaits the sinful, there will no doubt be protest and objection but men will be compelled to think, the Holy Spirit will attend the Word, impress the truth, and there will be a turning away from sin. There will be an accumulation of influences that will lead to repentance which will lead on to saving faith, and there will come back to the world a wholesome fear of hell and a revival that will be deep and lasting and blessed. Let the ministers of the Gospel be true to the teaching of Christ and we may certainly hope to see a blessed outcome as the result of a faithful proclamation of the word of God on this subject of the future punishment of the wicked. Our Lord has provided salvation. If men reject His mercy, and chose to live in sin, their own choosing fixes their character and their character fixes their place of abode in the eternal hereafter.—Pentecostal Herald.

Lord Jesus! make Thyself to me
A living, bright reality—
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie.
—Jean Ingelow.

CHRIST IS COMING SOON, BUT WHEN?

H. M. Barkdoll

He does not tell us exactly when but those who love him dearly are sure it will be soon. In the Bible are a number of signs of His return. Some have happened already, other soon will happen.

In Daniel 12:4, "Many shall run to and fro, and knowledge shall be increased." This is surely being fulfilled by the railway, steamers and the motor car. The increased knowledge, think of the inventions of our day, the telephone, the wireless, the inventions in machinery, the electricity, the knowledge of doctors and so on. In Nahum 2:3-4, "The chariots shall be with flaming torches in the day of His preparation. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

In the 24th chapter of Matthew the disciples ask Jesus what shall be the sign of thy coming, and of the

end of the world?

Jesus said, ye shall hear of wars for nation shall rise against nation there shall be famines think of the terrible famines in the last years in Russia, India and China, in which millions have died. Pestilence in one winter, 1918-19, caused death of nineteen millions by influenza. Earthquakes in divers places. Scientists tell that it never was known to be so many earthquakes as has been in the last few years.

And many false prophets shall arise and deceive many. We see many false religions springing up such as Theosophy, Christian Science, Mormonism and others, they are spread by false prophets denying the Lord Jesus and God, or that Jesus blood can wash away sin. Also the love of many growing cold is happening all around us.

The sign of the fig tree sprouting. The Jewish people returning to Palestine represents the sprouting fig tree.

(Matt. 24:23 "Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false christs, and

false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before, wherefore if they shall say unto you, behold, he is in the desert; go not forth; behold he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

Now the first thing He will do when he comes is remove his people from the earth and I hope you are one of His people for he said, I go away to prepare a place for you and I will come again and receive you unto myself, that where I am, there ye may be also.

(I Thess. 4:16-17) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall arise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Where-

fore comfort one another with these words.

Glendora, Calif.

RUNNING AWAY FROM A FORTUNE

Once in a while it is entirely true that truth is stranger than fiction. The true story of recent news is this. A young man, holding a certain position in an eastern concern had occasion to serve patrons of the business, both prominent and poor. There was one elderly lady of plain and well-worn dress, who seemed to him quite poor, and therefore the young man was inclined to give her extra attention. In the depression he lost his position and thus lost sight of the little old lady.

Now the curtain is dropped and lifted again. Several years have passed. The young man—a few years older—has been going through trying times, no work and debts slowly accumulating. One day he heard a stranger had been at his rooming house looking for him. Another day, the same visitor called but could not find the young

man, who was carefully dodging, as he thought, this new bill collector. Still another try of the persistent stranger and the young man was caught—and was given the news that the seedy-looking little lady had died, making him heir to her estate of several hundred thousand dollars! And to think he was running away from his fortune!

But are you doing the same thing? Christ has eternal life as a gift for some unsaved person reading these lines, yet you have tried to run away from Him. Christ has royal riches to bestow upon some Christians who scan this paragraph. They are the riches which come only through identification with a rejected, resurrected Christ. "And joint heirs with Christ; if so be that we suffer with him." (Rom. 8:17.) Do not try to run away from your fortune! —Moody Monthly.

DID YOU EVER SEE...

A dancer faithful at all the prayer meetings?

A card player enthusiastic as a soul winner?

A movie fan over subscribe to the church finances?

A vulgar person, reverent?

A parent, desiring to have children in the society columns, weep for his children's salvation?

A worldly church blessed by the Holy Spirit?
—Selected.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Mark 4:1-20.
- July 14—Mark 4:21-41.
- July 21—Mark 5:1-20.
- July 28—Mark 5:21-43.
- Aug. 4—Mark 6:1-29.
- Aug. 11—Mark 6:30-56.
- Aug. 18—Mark 7:1-25.
- Aug. 25—Mark 7:24-37.
- Sept. 1—Mark 8:1-26.
- Sept. 8—Mark 8:27-38.
- Sept. 15—Mark 9:1-29.
- Sept. 22—Mark 9:30-50.
- Sept. 29—Mark 10:1-27.

PRIMAY SUNDAY SCHOOL LESSONS

- July 7—How the Child Moses Was Saved. Ex. 2:1-10.
- July 14—The Burning Bush. Ex. 3:1-14.
- July 21—Moses and Aaron Before Pharaoh. Ex. 7:1-25.
- July 28—The Passover Night. Ex.

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- Sept. 8—Spying the Promised Land. Num. 13:17-33.
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- Sept. 22—How Serpent Bites Were Healed. Num. 21:1-9.
- Sept. 29—The Greatness and Death of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XVIII

August 15, 1940

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BE YE ALSO READY

Inasmuch as there are many indications that the time of the return of our Lord to earth is drawing nigh, it would seem but a matter of wisdom for people to make preparation for this great event. There are many warnings given us in the scriptures as to our conduct as this time approaches, and to ignore these will bring upon us a great calamity. It is said of those who were destroyed by the great flood in olden times, that they "knew not until the flood came, and took them all away." They were in ignorance of the great disaster that was about to come upon them because they did not heed the warnings given them; they did not believe the words of Noah the preacher of right-

eousness and thus they perished. Jesus tells us, "so shall the coming of the Son of man be."

In answer to the question of the disciples as to the time of His coming, and of the end of the world, Jesus spoke of the many things that should take place and conditions that would arise, and then follows up with this instruction: "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:42-44.) These words of the Master inform us of the importance of being ready and watching

for the coming of the Lord.

The command "be ye also ready" implies that some preparation is necessary and that the responsibility for this preparation rests upon those living in expectation of this wonderful event. It is certain that in order to meet the Lord in readiness when he comes we must accept him as our personal Savior. In so doing we confess that we are lost in sin and in need of a Savior and we must be born of the water and of the Spirit as the scriptures teach, in order to come into contact with the atoning blood and saving grace of the Christ. Thus we are initiated into the church of the living God and have our names inscribed in the Lamb's book of life. This alone, will get us in a position to be in readiness for the Lord's coming, and it will be a means of protection to the faithful in the awful hour of trial, which shall come upon all the world, to try them that dwell upon the earth. We are told that when that evil power, the beast, shall come into control of the earth and exercise dominion over it, that "all that dwell upon

the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8.) From this passage it is evident that those who have their names in the book of life of the Lamb shall be spared at that time; in what manner the Lord does not reveal to us.

Having made this preparation there are other things that need our attention. Our living day by day should be such that would meet the approval of our Lord and would indicate to those about us that we are looking for his return. "Let your moderation be known unto all men. The Lord is at hand. (Phil. 4:5.) Therefore let us not sleep, as do others; but let us watch and be sober. (I Thes. 5:6.) Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. (Jas. 5:8-9.)

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (II Pet. 3:11-14.) In these references are pointed out many essential things which need to become a part of our lives if we would be ready to meet our Lord in the air.

NON-RESISTANCE

Howard Surbey

For some time I have felt the need of an article on this subject which I feel is so important to our soul's salvation. I still feel that I am unable and not the one to write it. With the help of the many scriptures in God's word and having had the privilege to hear three of the members of our Peace committee, I shall try to

give us some thoughts to pray and study over.

In the prophets and all through the New Testament, Christ is held up as "The Prince of Peace." (Isa. 9:6.) Christ says in John 18:36, "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight." Subjects fight for their own kingdom, not for another.

Christ told Peter (Matt. 26:52), "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." (Rom. 13:9) "Thou shalt not kill." Can you find any exceptions to this commandment in the New Testament?

In Romans 12 many lessons are found. Verse 9, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." (V. 14) "Bless them which persecute you: bless, and curse not." (V. 17), "Recompense to no man evil for evil." (V. 19), "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord." (V. 21), "Be not overcome

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Howard Surbey, North Canton, Ohio, Associate Editor.

of evil, but overcome evil with good." In this chapter it is plain to whom he is writing, "Dearly beloved." Notice the entire thought is the way a friend, a joint heir, a servant treats Christ and his beloved not the way a stranger or the world does.

Can the military spirit be found in any of these scriptures? Study the soldier of Bible or present time—fearless, hard, cruel, with no concern for others. Con-

trast the spirit found here in Romans. Love, never cursing or mistreating even those who treat us evil but rather bless and pray for them.

(II Cor. 10:3-5) "Though we walk in the flesh yet we do not war after the flesh, for the weapons of our warfare are not carnal." Humility and meekness rather than pride and exaltation.

Christ says, (Matt. 5:44) "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Gal. 5:14-17.) "Thou shalt love thy neighbor as thyself, but if ye bite and devour one another, take heed that ye be not consumed one of another. Walk in the Spirit and ye shall not fulfil the lust of the flesh."

(Eph. 6:10-18) We wrestle not against flesh and blood, wherefore put on the whole armor of God, truth, righteousness, gospel of peace, faith, salvation, Holy Spirit to protect and ward off danger then binding all together with prayer. What a contrast to the armor and weapons of the

soldier of the kingdoms of this earth. even, which is so prevalent today.

Notice that when Christ reigns, Isa. 2:4, Micah 4:3, swords become plowshares, spears become pruning-hooks, nations do not arise against nations and neither do they learn the art of war.

I cannot see how anyone could hear Christ's teachings and even desire to take any active part in the military program or spirit. Dear reader, whenever you take off the uniform that Christ teaches about and put on the uniform of any kingdom of this world you are in great danger. How far will you be forced to go with this new uniform? I cannot see how you can put on this uniform without first removing the uniform of the body and also the uniform of the heart as they are taught in the New Testament.

(Luke 12:8-9) How much will we deny for Christ our property, our liberty, our lives? I think the military spirit is bred in many organizations, veterans organizations, CCC camps, Boy and Girl Scouts, home guards, etc., and even in the spirit that, I will get

North Canton, Ohio.

**IT IS THE LIFE WE LIVE
THAT COUNTS**

Sarah M. Mohler

Is there any one thing in life that demands our prayerful consideration above all others? Yes, it is our daily living. If our daily lives are not characterized by unselfishness, by loving sympathy, by gentleness, by kindness, then we have not yet learned to follow fully in the steps of the Master, whose daily life was one of loving service to those with whom he came in contact. And we are sure that this was true of the quiet home-years, just as it was of the years of his public ministry. Likely some of you have read or heard of the man who, on accepting a position as teacher in a heathen land, was required to promise that he would not say a word to his students on the subject of religion. The promise he adhered to, but he lived so truly the Christ life that forty of his

students, influenced solely by the power and beauty of his life, decided to give up their heathen religion and accept Christ.

What a splendid and helpful thing it is if we are very familiar with the incidents and teachings of Christ's life. But what a thrice blessed thing it is our lives show that we have been with Jesus and have learned of Him. Knowing the Bible is a very important duty; being able to cause others to know it is a thing to be earnestly coveted; but living the Bible is the one thing that really counts in itself, and that makes the knowing and teaching of any account.

There have been those, who fervently longed to do active church work, to be engaged in the direct labor of saving souls that circumstances forbade; and yet, because of their earnest desire and good life, others have been influenced to enter the work. Who knows but in the end such lives will count for more than they would have done under more favorable circumstances. Oh, that there might be written on our

hearts this truth: circumstances in life are of small account when compared with the life itself.

How can we make our life worth while? Get the fountain-head, that is the heart, clean and pure. The Bible says that out of the heart are the issues of life. Give your heart unto the guardianship of Him who searcheth and weigheth the hearts; of him who is able to keep that which is "committed unto him against that day."

Do not deceive yourself by thinking that you can make your life what it ought to be without God. A little child, playing one day on the street in the presence of his nurse, suddenly looked up toward the sky, raised his hand and said, "Take my hand God and lift me up." That is a prayer that all of us need to pray; for without the touch of God upon our lives they cannot reach the highest plane.

Friends, let us read my subject this way: It is the life that counts, the life of the Son of God lived out by the sons and fathers of men.

Then do not deem that it matters
not

How you live your life below;
It matters much to the careless
crowd

That you see pass to and fro.

For all that is noble and high and
good

Has an influence on the rest,
And the world is better for every-
one

Who is living at his best.

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BIBLE TEACHING ON NONCONFORMITY

As Applied to Proper and Improper Clothing

J. R. Shank

The world in the present age is moving under the power of a dominant spirit called "the prince" and "god of this world." In the sacrifice of Jesus Christ on Calvary we have a way of escape from "this present evil world (age) according to the will of God and our Father." (Gal. 1:4.) If we are delivered from this present evil age, we are "not conformed" to it. In applying the matter of proper and improper clothing, it is but reasonable that a loyal

"soldier of the cross" would be very averse to appear to be in any way in league with the prince and god of this age whose avowed and constant aim is, enmity with God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God." (Jas. 4:4.)

Proper and improper dress must be discerned, not by the customs of the people among whom we live, but by the standard of the Spirit of the living God, as set forth in His inspired word, as recorded in the Holy Scriptures. While there are certain customs of the people among whom we live that are according to the principles of God's word and as such need not be discarded by Christian people; at the same time, there are additions and subtractions and various innovations that are constantly being practiced by the ungodly and also the professed religious world which as God's children we cannot approve.

Purpose and Principles of Proper Dress

1. Decency and Sex Dis-

inction.—Throuh the fall, moral depravity has brought such disorder into the human imagination that clothing is a recognized necessity by the Lord. Not only is it needed for the individual wearing the clothing but for the protection of the morals and safety of those who see. Decency requires that clothing be worn for more than the natural comfort of the body. Bodily passion and unchastity are stirred up by clothing that are not so ordered as to declare that the wearer stands for purity and uprightness of character. Moral forms in harmony with God's order require covering of nakedness which will remove that appeal to the sensual passions of men and women. (Rev. 16:15; 3:18; Gen. 9:22-23.)

In obeying the command, "Thou shalt not commit adultery," God enjoined His people to observe such behavior in dress as would express a purpose of heart to be pure. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God."

(Deut. 22:5.) Every sober thinking person knows that obedience to this command works a good influence for purity and truth and Godly order in society, while its violation works corruption and destruction of people, their homes, and their spiritual and moral life. (Cf. I Cor. 11:1-16.)

2. The Principle of Bodily Protection and Comfort.—

Common sense would teach us to wear clothing for protection from the cold and from the heat of the sun. God also recognizes the need of clothing along these lines and expresses His approval for such protection, and disapproval in depriving the poor of this comfort. (Ex. 22:26-27; Job. 24:7; Jas. 2:15.) Warm clothing for winter and appropriately light clothing for summer is not a violation of this principle, if some form of sin does not lead to a sacrifice of principles of moral purity and truth for the sake of so-called bodily comfort through extreme lightness, or elaborate heaviness, for the sake of display. Consistency to this principle would not overclothe a part of the body to the neglect and exposure of other parts.

If unconverted men can express indignation at the inconsistency of short skirts and sheer stockings, or bare legs, while the upper body is clad with a cloak, how can Christian people and God look upon it and fail to see that the blinding power of sinful fashion holds stronger sway over human minds than good judgment and righteousness?

3. **The Principle of Modesty.**—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array." Modesty is a word indicating order in our behavior. Order, or good order in clothing, is connected with what is in harmony with purity, humility, truth, and honesty. Shamefacedness is a becoming blush against anything that would bring one out too prominently to the gaze of people. It shrinks from all self-praise and glaring show. Loud colors attract the gaze of godless and lustful men and is a bid to them to think disrespectfully of a woman so attired. Jewelry and paintings are favorite practices of spoiled women.

And the fatality of their fall is known by lovers who henceforth despise them. (Jer. 4:30.) Glaring exposures and slovenly array is not modest. Modesty keeps needed buttons on and sees that they are buttoned. Rends are sewed up or patched. Modesty keeps the body covered as formerly suggested. Modesty seeks to please God rather than men. God prizes not outward beauty, but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is the sight of God of great price." (I Pet. 3:4.)

4. **Godliness.**—The attire of people declares their profession. The attire of the Godly declares that they are the people of God. Modest as we may feel about being noticed, we would not dare to be known as anything except one of God's own. The gaze of people upon God approved clothing may be somewhat distracting, but it should not bring shame when we have a good conscience in its wearing. Godly dress conforms to the standards of the people of God and sometimes seems strange to those who follow

the customs of the ungodly world. (I Pet. 4:4.) Godliness constrains us to follow the customs of the saints instead of the customs of the unbelieving. Distinctive forms of dress are according to Godliness and are as a light that shines in a sin-darkened world. (Cf. I Cor. 11:1-16; Matt. 5:16; Num. 15:38-41; Ex. 28:2.) "Stranger apparel" in Israel was that which was worn by the heathen (Zeph. 1:8) and "strange apparel" today is that which marks us with the practices of a godless world-serving age. Godliness is closely linked with good works. (I Tim. 2:10.) Good works and extravagance are in opposition. "Costly array" (I Tim. 2:9) militates against our ability to use the means, spent in rich apparel, for the purpose of doing good.

5. **Simplicity.**—"Not with broidered hair, or gold, or pearls, or costly array." (I Tim. 2:9.) "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or the putting on of apparel." (I Pet. 3:3.) Artificial ornament is vain. Costly array is needless extravagance. It puts

a barrier between the rich and the poor. Those with money are tempted to reason that the high priced and fine garment is most lasting, forgetting that they thereby set a difference between themselves and their poorer brethren and friends. Simplicity keeps to the purpose which is Christian and discards all purposes that are un-Christian. Neither humility, nor health, nor decency, lawful comfort, nor good works, nor obedience to God and the church, nor the good example to others, should be sacrificed upon the idol of fashion customs.

6. **Unity and Uniformity.**

—"Endeavoring to keep the unity of the Spirit in the bonds of peace." (Eph. 4:3.) "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.) "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and

perfect will of God." (Rom. 12:2.)

Fellowship and love for the Lord unites the children of God in fellowship with one another. This is applied to all the walks of life. We work together in one body. We counsel together as to how best carry out the principles of God's word. This applies to the dress of the Christian as well as to other things. It is not a galling thing to a Christian to submit to the regulations and the conclusions of the brotherhood, as the children of a family submit to the regulations of their home. The spirit of love will not prompt us to do anything that would mar the peace or harm the conscience or destroy the feeling of equality and unity that exists between the members of the body of Christ. Would it not be a strange inconsistency if brethren would have all kinds of standards on the dress question and would not be able to bear a real Scriptural testimony on the matter before the world?

7. Church Responsibility.

—Overseers are to give an account. (Heb. 13:17.) The brotherhood is to follow

their faith and to obey their teaching and leading. The church is responsible to God for the way it is conducted. The church has been given authority to establish dress in harmony with the scripture, and these decrees are to be "kept." (Acts 16:4.) Those who refuse to obey the regulations of the church are to be rebuked and put under censure. (II Thess. 3:6-12.) If it was right for the church to make regulations concerning work and eating and similar matters in Paul's day, that the family of God be kept in order, it is right today that disorders in the matter of dress should be corrected by the church and that the disorderly ones should be disciplined.

Detecting What is Proper and Improper

The natural man cannot discern spiritual things. The principles of truth as outlined above in application to the matter of apparel will need the prayerful, submissive, consideration of regenerated persons to be properly discerned. We also need the help of those experienced in the Word of Truth that the principles may be

set forth in clearness, while those who hear "receive the word with all readiness of mind," making diligent search to prove the truth which has been taught. We therefore plead that all who read this, prepare your minds to look at the various forms of dress as worn by the people about us, and prepare your hearts to obey the things that conform to "the Spirit which is from God."

We could never name every forbidden form of dress or article of wearing apparel. The world is constantly changing and bringing in new forms and articles of fashionable attire. But when a Christian receives the principles set forth in the Holy Scriptures as a guide he may by the aid of the Holy Spirit be able to guide his life and into the path of conduct in the wearing of proper clothing. But for the time being, the church has made some regulations, and we may discern some things in the world about us, of which there is no up-to-date regulation. But we may guide our conduct nevertheless in paths consistent with Christian principles.

Tests

1. **The Decency Test**—**In men:** bathing suits, shorts, shirtless, tights, women's apparel. Change the picture and decide for yourself what would bear the test of purity as wearing apparel for men. **In women:** bathing suits, low-necked dress, short sleeves, sleeveless dress, high skirts, flesh colored stockings, stockingless, waistless, tight skirts, sheer dress showing the form, divers colors pointing out form, men's garments, etc., etc. Set beside these, the woman who is recognized for her modesty and purity and who fulfills the scriptural teaching for purity, and choose the decent clothing for wear.

2. **The Simplicity Test**.—All forms of ornaments, jewelry, ribbons, ruffles, neckties, stick-pins, elaborate tuckings, fancy workings, multiplied suits of variable fashion, costly materials, useless buttons, powder, paint, curled hair, etc. Set beside this the person adorned for the proper use of clothing without extravagance and without display, and behold the beauty (spiritually speaking) of simplicity in one whose

heart is of great price in the sight of God.

3. **The Church Regulation Test.**—When church members voluntarily forsake regulation of the church for “near-world” forms of clothing—loose veils vs. the adopted form of devotional covering, substitutes resembling hats and caps instead of a bonnet, worldly fashioned bonnets, fancy textured bonnets, etc., and men follow the latest styles in hats and caps and shoes and coats and trousers rather than the recognized customs of the church. These should examine themselves to see whence the spirit that leads them to reject church regulation.

4. **Distinctive Tests.**—Can you wear soldier’s uniform, boy scouts’ dress, uniforms of world-organizations, season’s fads, etc.? And why? Why is it easier to do so than to adopt the distinctive uniform of your brethren in Christ which sets forth the fact that you belong to those who love the people of God?

“But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves

in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” (Jude 20:23.)

—Gospel Herald.

TREASURES

Paul Reed

We hear quite a bit of talk these days about the great national debt that is heaped and is being heaped upon the people; but little do we hear said about the great debt we owe our Lord. Why? Because so many hearts and minds are wrapped up in earthly treasures. “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.” (Matt. 6:19-21.)

"A good man out of the good treasures of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matt. 12:35.)

I am just now thinking of an article that makes a great impression on me when I read the lines. I will only give a brief sketch of it: "At the close of the discourse the invitation was offered. A woman in deep mourning walked down the aisle, whom the preacher knew to be a worker in the church." Naturally the minister was amazed and soon began to inquire as to why she had come forward. The answer is indeed worth our consideration. She said: "You know I haven't anyone left now except one brother. My husband, my daughters and sons, my father and mother and everybody dear to me have gone to heaven. While I am a member of the church, I have never yielded myself to Jesus, and heaven is too dear to me now to make any mistakes, so I just want to come and give my heart to Christ."

Some times we are made to wonder just why little infants are taken from us, and our companion, mothers

and fathers when yet comparatively young. For where your treasure is, there will your heart be also. My dearly beloved, they are indeed precious to our mind and thoughts, but there are other jewels and treasures over there that we should esteem and exalt above all. The Choice Jewel of God is there, the one that was stretched between heaven and earth is there. This was done that you and I might have a place to lay up treasures. Are we thankful for it?

In the 19th chapter of St. Matthew, beginning with the 16 verse, we find a young man desiring eternal life. After the Master had told him just what he must do, to lay up treasures in heaven, the young man went away sorrowful: for he had great possessions.

I wonder if the ministers of today are causing people to go away sorrowful. No, the majority are satisfied. Because a great many are hirelings, only after earthly treasures, caring nothing for the flock, allowing them to have banquets, suppers, plays, shows, and music of most all types.

We hear lots of preaching

today, ridiculing people for not giving. I, myself, think this is one of the essential commands as there is in the Bible and if we don't give it will be said of us as it was told the young man.

But is this the only commandment in the Bible? No! Love thy neighbor as thyself. Do unto others as ye would have them do to you. Salute one another with an holy kiss. (Rom. 16: 16; I Cor. 16:30; II Cor. 13:12; I Thes. 5:26-27; I Pet. 5:14.)

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. (John 13:14; I Tim. 5:10.)

The Lord's Supper anointing the sick and non-conformity to the world. (I Tim. 2:9-10; I Pet. 3: 3-5), and numerous other scriptures, and commandments. I am just wondering why there isn't more said about the plain commandments of God. We know they are essential to salvation.

Do you believe the pastor would suit the audience as well if he preached all of these commandments? Do you imagine the society class would drop in their

fives and tens as they do? If they failed to do so then the pastor could not have his fine parsonage and car to drive about. Is this laying up treasures in heaven? Or is this seeking after that awful dollar, treasuring it and the results that can be purchased with it more than the saving of human souls?

(Gen. 19:26) When Lot's wife looked back and she became a pillar of salt, no doubt she had possessions or treasures which prompted her to look back. Her earthly treasures were there. Where is yours and where is mine?

Would it not be better to make the decision Moses made: "Choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season., esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward." (Heb. 11:25-26.)

"Treasures of wickedness profit nothing: but righteousness delivereth from death." (Prov. 10:2.) "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revela-

tion of the righteous judgment of God; who will render to every man according to his deeds." (Rom. 2: 5-6.)

If people today were offered the opportunity that Moses was offered, or Christ, when the devil offered him all the kingdoms of the world if he would fall down and worship him, don't you imagine it would be surprising to see those that would choose earthly treasures? Then too, let's be very careful that we don't treasure up unto ourselves wrath against the day of wrath and revelation of the righteous judgment of God.

Men that are blessed so as to get in possession of a large sum of this world's goods, who could be a great benefit in helping to promulgate the gospel by making the way of transportation more available oftentimes will not. They too, could give to those that are destitute of food and raiment and by so doing lay up treasures in heaven. We are promised if we will give to one of these little ones a cup of water in His name, we in no way will lose our reward. Giving to

those that are in need is one of the greatest methods by which we can lay up treasure in heaven.

Carthage, Va.

DISCIPLINE OR DENUNCIATION

B. E. Kesler

In order to preserve the unity and identity of an institution, certain methods in the way of government must be resorted to. The church, as such institution, is no exception. So that in order to preserve the unity, purity and identity of the church, some sort of method in the way of government, with the unity, purity and identity of the church as its aim must be resorted to.

All recognize the correctness of this statement, but all are not agreed as to the method to be used. All are agreed too, as to the loss of spirituality so prevalent among those who profess to be the children of God in our day.

Some feel the old time discipline of the past, by which the church was kept comparatively pure, was too rigid. So, this method has been outlawed and relegate-

ed to the past; and, as a consequence the churches have retrograded and fallen from former purity and power, and spirituality is at a low standard.

Seeing this condition of things, many, seeing the need of something, and not willing to re-establish discipline as a corrective, have restorted to denunciation. This is especially true of modern evangelists. Just now a noted evangelist in a recent sermon in our city used the most scathing denunciation of modern sins of which many of his people are guilty.

But what of it? What reform may be expected so long as the church winks at those sins and hold in fellowship those who are guilty? Which is better, to say to the guilty, "you can not hold your membership unless you clean up," or to denounce them unmercifully in the strongest terms at our command?

Here are a few of this evangelist's statements: "A fellow who is profane ought to have his mouth soaked with lye over night and scrubbed with carbohic acid next morning. Adultery is adultery in God's dictionary.

You can call it affinity, soulmating or trial marriage but you can't fool God.

"One big cause of immorality in America is the immodest dress of girls and women.

"If you don't believe it, go down and listen to the stories of fallen girls in the police courts. Too many girls are walking temptations every time they appear on the streets. Many modern dresses remind me of a winter day. They begin too late, and end too early. I want to remind you women that the biggest fight many a man is making is the battle to keep heart and mind clean and pure, and it's a mighty problem when girls trot the streets half dressed."

Now is it wrong to denounce these sins and these sinners? I think not. But what will such preaching amount to so long as such sinners are held in fellowship in the churches? What can we expect of the world when Christians (?) are guilty of these sins?

Did anyone ever know church members to be reformed by such preaching? Can the reader name one concrete example? Then

what can be expected of the unconverted? Will they heed such preaching when the church folks are unmoved by it?

If such preaching were pointed and direct it might accomplish some good but by the time it is diffused and divided up among so many in the audience it becomes so diluted that no one feels the force of it. Indeed, it seems the preacher doesn't expect them to. For if he really means it to be effective and produce results, he would be found advocating some method of discipline that would act as a restraint and make his preaching effective.

If, instead of this wholesale denunciation, we had a few more Samuels who would say, "Thou art the man," or a few more John the Baptists who would say, "Oh, ye generation of vipers," or a few more Pauls who would say, "Oh, thou full of all subtilty, thou child of the devil," or a few modern evangelists who would say, "Oh, you profane men and fashionable women, how can you escape the damnation of hell? or how can you gambling churchmen and dancing

church women expect to go to heaven?" something would be doing in the camp. (Reprinted from Feb. 15, 1928 Monitor.

NEWS ITEMS

CERES, CALIF.

Pleasant home congregation had another spiritual feast Sunday, July 14th. Bro. and Sister Theo. Myers, Bro. and Sister Lowell Kreiner and two daughters, Bro. and Sister Geo. Allen and Bro. and Sister Myers, Jr., stopped with us as they were on their way home from conference. Bro. Theo. Myers preached in the forenoon, using Matt. 24:14 as a text, "This Gospel of the Kingdom. In the afternoon his subject was "Peace." Matt. 5: 38. In the evening he spoke on "Life," Rom. 14:7. None of us liveth unto himself and none dieth unto himself. Bro. Myers preached the whole gospel and we feel strengthened for his coming among us.

Dinner was served in the basement of the church which gave us an opportunity of visiting with them as they were here just one day. We enjoy these visiting brethren for they give us such good spiritual food, and we feel the Lord has wonderfully blessed us and may God bless them is our prayer.

Emma Ruff,
R. 1, Box 453.

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren church held our council June 27th, at 7:30 p. m. Services were opened by Elder Ray Shank by reading Rom. 8 and then lead us in prayer. Then our Elder, Jacob A. Miller, took charge of the meeting. There was not much business to come before the council. The election of delegates to the District Meeting resulted in Elder B. F. Lebo, Bro. Harry L. Junkins and Bro. Paul Smith being chosen.

It was requested for us to have a Harvest meeting which was granted, so we decided to have an all day meeting Septembr 8th. That is the day our series of meetings start so we thought it fine to have our Harvest meeting at the beginning of our meetings, as Elder J. P. Robbins, of Potsdam, Ohio, is coming to us for two weeks, if the Lord wills.

We ask an interest in your prayers for all these meetings. We invite all who can come and worship with us during these services.

Don't forget the date of our Harvest meeting and our series of meetings, September 8th. May God bless us and keep us near to Him is our prayer.

Harry L. Junkins, Cor.
R. 1, York Springs, Pa.

SHREWSBURY, PA.

We, the Shrewsbury congregation of the Dunkard Brethren church, expect to begin our two weeks' series of meetings August 4th, 1940, and Elder J. P. Robbins of Potsdam, Ohio, has consented to

come and assist us as the evangelist, and may God bless him that we might have a successful waiting on the Lord and that souls might find their way to God.

A general invitation is extended to all who can come and worship with us. May God bless these efforts.

Charles H. Ness, Cor.,
R. 1, Dallastown, Pa.

NOTICE

The Englewood Dunkard Brethren wish to announce their series of meetings beginning August 25th, the Lord willing, and continuing two weeks. Bro. Wm. Root of Kansas will assist us in these meetings.

We extend an invitation to all who can come and worship with us at this time, and also desire an interest in your prayers in behalf of the work at this place.

Ivene Diehl.

CORRECTION

The date of the communion service at the Midway congregation, near Peru, Ind., is August 31st, instead of the date formerly mentioned.

Ralph Frantz, Cor.

BETHEL, PA.

We, the Bethel congregation expect to hold our revival meeting, starting August 18th and continuing two weeks. Bro. Benjamin Lebo, of Carlisle, has promised to be with us. May we all stand together and

grow stronger in the Master's work.

We had a wonderful meeting last fall which Bro. Robbins, from Ohio, held for us, ending with one of the best love feasts we have had so far. We also had a very good love feast meeting this spring. We want to thank all of you, especially the minister for their service at these meetings. We received 10 new members since last fall, seven by baptism and two by letter. We hope and pray there may be many more.

Come and enjoy the meetings with us.

As many of you know I was not well this past winter and went through three major operations in one, in April and spent a long time in bed in hospital and home. I wish to take this opportunity to express my sincere thanks to you dear brethren, sisters and friends for the many cards, visits and especially the prayers that were offered in my behalf. We cannot but feel it was the Lord's will that I'm still here, as the surgeons themselves said they can not understand that I pulled through and especially so quickly. But I have great faith in the anointing which was done before I went, and I felt I was well taken care of.

May God help us all to have more faith in his promises and give him a chance in our lives.

Laura Ebling, Cor.,

YOUR HEAVENLY FATHER KNOWETH

If a loving, earthly father

Doth supply his children's need,
How much more shall they who
gather

In Christ's name be blest indeed?
Shall He let His own be hungry?

Why! He feeds the ravens now,
Or shall clothing e'er be wanting?

See! How doth the lily grow!
Let us then seek first His kingdom,

And be care-free for the rest,
All "these things" shall then be
added,

And God gives the very best.

Can the kindest earthly parent
E'er discern the inmost thought?

Can he grant unto his children
That which he, himself, hath not?

Not so with our Heavenly Father!
He who knoweth every thought;

Unto whom belongeth all things;
He who understands our lot.

Why sometimes seems now with-
holden,

Earthly means, or earthly friend?
That He might the more embolden
Hearts upon Him to attend!

That our prayers may be more
urgent

Though before we call, He hears,
That His saints may be more
earnest,

Ere His glory, great, appears.
Let us wait for God to bless us;

Let us now rejoice that He
Greater than all earthly fathers,
To His own shall ever be

Selected, Cecile Lilly.

It is too late? Ah nothing is too
late

Till the sad heart shall cease to
palpitate. —Longfellow.

Human life is a mission,
of which the aim is service,
the law sacrifice, the
strength fellowship with
God.—Bishop Wescott.

RIGHT THINKING

“As he (a man) thinketh in his heart, so is he,” (Prov. 23:7). Thus readeth an old proverb. And if thinking is the primary act in the development of character, then the value of right thinking is clearly seen. “Out of the abundance of the heart the mouth speaketh.” Thoughts find expression in words and deeds, until habits are formed which, like railroad trains, run along a certain route. One is never separated from his thoughts during the hours of consciousness. The mind works continually, sometimes under stress and again with freedom. Certain duties and work keep the mind busy along certain lines, but afterward there comes a relaxation when the mind is free to turn to other things. It is like unto a rubber cord which has been stretched all day and then released to return to its normal condition.

When your mind is relaxed and returns to its normal condition, what are your thoughts? It is like a bird going to its resting place at the close of day. What is the resting place of

your mind? To what does it turn? Long established habit fixes the character of your thoughts until they became fixed along certain lines. You have trained your mind to a certain environment of thought until it feels at home there.

People who live in places which have an unhealthy environment are quite liable to become ill sooner and oftener than those that live elsewhere. Yellow fever exists in some places and not in others. If you are living in a yellow fever zone your chances of developing the disease are multiplied over the person who lives in a healthy zone. Likewise the mind which is filled with thoughts of filth and sin will be a cesspool of iniquity. Place a babe in the midst of evil surroundings and that babe will grow in conformity with his surroundings. Unless another Power steps in that babe has nothing but evil to choose from, and its first thoughts and impressions will be of that nature. These will be molded into his plastic mind until the thoughts of his mind are evil continually. If the tendency is to become like your habitual thoughts then

the child will be evil. Just as unhealthy physical surroundings are disastrous so unhealthy mental surroundings are extremely dangerous.

These things being true, the time to see that a person develops right thinking is in early life. That is why children should not be ignored and overlooked on the flimsy excuse that they are too young to bother with religion now. The human mind is not a vacuum. It is filled with something. A child's mind is not filled with others' thoughts. The instruction of the elder of Israel regarding children and religion was this: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Their children's minds were to be filled with words of Jehovah continually. Let us not neglect doing the same thing.

Psychologists tell us that when a person is twenty-five years of age his charac-

ter is so fixed that nothing short of a miracle can change it. Thanks be to God, we have the necessary power to change it. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." But why wait until a person is that old? Why not reach them with the Gospel in their earlier years, that Christ may have them before they are hardened against Him? Turn your children's thoughts upon Christ.

You and your thoughts are inseparable. Think of some scene or act without thinking of yourself in relation to it. It is impossible. You are related to everything you think. You may imagine an airplane flying. You are related to it as a spectator or passenger. You cannot remove yourself from that which you are thinking. If your mind turns to some forbidden act of sin you become related to it in some capacity. You either assent to it or condemn it. If you assent to it, then temptation may find you a ready victim. If you condemn it, the tempter will meet defeat if the scene

or act of imagination becomes a reality. Jesus said that a sinful look was the equivalent to a shameful deed, and an angry thought to an act of murder.

Realizing the power of continued thought in any one direction in its habit-forming character, we can understand why Paul includes that beautiful verse in his letter to the Philippians, "Brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Gospel Herald.

PREScribed BY PAUL

Tranquil hearts, selfless conduct, loving speech, heavenly aspirations—these all were prescribed by Paul for the disciples in long-ago Colossae. Amidst the hurly-burly of carnal heathenism, they were to live their real lives "hid with Christ in God." Tested and proved by countless millions of Christians throughout the long centuries, these same counsels are offered us. And

they are "the way out" of a war-torn world, the only possible path to the fulfillment of the poet's dream:

"Oh, when shall all men's good
Be each man's rule, and universal
peace

Lie like a shaft across the land
And like a lane of beams across
the sea,
Thro' all the circle of the golden
years?"

SENTENCE SERMONS

Procure not friends in haste, and when thou hast a friend, part not with him in haste.—Solon.

We often do more good by our sympathy than by our labors.—Farrar.

The way to fare well is to do well.—Anon.

God is our refuge and strength, a very present help in trouble.—Psalms 46:1.

Courage isn't lack of fear; it is standing your ground in spite of fear.—Henry Churchill King.

But he that is greatest among you shall be your servant.

God never fore-announces his examinations; what you are flashes out when you do not know anyone is watching you.—G. Campbell Morgan.

The wiser and stronger we grow, the more we feel how indispensable and helpful is solitude.—J. L. Spalding.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Mark 4:1-20.
 July 14—Mark 4:21-41.
 July 21—Mark 5:1-20.
 July 28—Mark 5:21-43.
 Aug. 4—Mark 6:1-29.
 Aug. 11—Mark 6:30-56.
 Aug. 18—Mark 7:1-25.
 Aug. 25—Mark 7:24-37.
 Sept. 1—Mark 8:1-26.
 Sept. 8—Mark 8:27-38.
 Sept. 15—Mark 9:1-29.
 Sept. 22—Mark 9:30-50.
 Sept. 29—Mark 10:1-27.

PRIMAY SUNDAY SCHOOL LESSONS

- July 7—How the Child Moses Was Saved. Ex. 2:1-10.
 July 14—The Burning Bush. Ex. 3:1-14.
 July 21—Moses and Aaron Before Pharaoh. Ex. 7:1-25.
 July 28—The Passover Night. Ex.

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12:1-36.

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 Aug. 25—Aaron and the Golden Calf. Ex. 32:1-24.
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 Sept. 8—Spying the Promised Land. Num. 13:17-33.
 Sept. 15—Moses Provoked at Murmuring. Num. 20:1-13.
 Sept. 22—How Serpent Bites Were Healed. Num. 21:1-9.
 Sept. 29—The Greatness and Death of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XVIII

September 1, 1940

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR RESPONSIBILITY AS CHRISTIANS

At one time during His ministry here, Jesus, in order to reveal to His followers some truths pertaining to the kingdom of God, spoke a parable of a certain nobleman who went into a far country on a mission, intending to return again. Before leaving he called his servants and delivered to them a certain amount of his money with the instruction "occupy till I come." From the instruction given it was the intention of this nobleman that these servants should be responsible for that which was left in their possession and make use of it in such a way that it would be of value to their master when he returned.

The servants realized the responsibility that was theirs but not all of them

made proper use of their funds and when the nobleman returned each one received according as he deserved, their master being an austere man; some of them were commended and others were punished.

There are truths portrayed in this parable which we believe are intended for us in the day in which we live. Our Lord and Master when he was about to leave this world said, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3.) At the time of the ascension of our Lord the angels bore testimony to this truth that the Lord would return again, in these words: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

In applying this parable of the nobleman to us in our day we can easily get the lesson intended for us. Our Lord has gone to prepare a place for us, with the promise that he will return again. Before leaving, he gave definite instruction as to how his servants should conduct themselves and use the talents and abilities he has bestowed upon us, and we are not in ignorance as to the responsibility that is ours nor the day of accountability that is approaching. His parting command to us is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.)

Our responsibility then is the spreading of the gospel, which is the power of God

unto salvation, to all men. Our talents and abilities which the Lord has bestowed upon us should be exercised to this end so that our Master will receive that which is justly due him as a result of our stewardship. To fail in this our duty will bring upon us shame and condemnation. We know that our God is an austere judge and that we will be judged in the light of His inspired commands and receive a reward in accordance with the deeds done in the body. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, who his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion

with the hypocrites: there shall be weeping and gnashing of teeth." (Matt. 24: 45-51.) This teaching of our Lord in connection with his portrayal of events preceding his second coming, is a solemn warning to us which we will do well to take heed.

The spirit of the age in which we live is eat, drink, and be merry, have a good time. Christian people need to watch and pray lest we enter temptation in these vain and foolish things about us. We should use the time while waiting for our Lord in spreading the gospel to the saving of souls that we may be accounted worthy to hear our Lord say, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matt. 25:21.)

CHRIST AN EXAMPLE OF MEEKNESS

Wm. Root

Meekness is Christ likeness, and it is a characteristic of a Christian.

Meekness is something which we should cultivate in our lives.

Zephaniah the prophet said: "Seek ye the Lord all ye meek of the earth, which have wrought his judgment: Seek righteousness, seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.)

How needful that we seek the Lord, seek the Christ, that we may be hid in him in the day of his wrath, which shall come upon all the children of disobedience.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3.)

We believe the signs of the times shew us that the day of God's wrath draweth nigh, is your life hid "with Christ?" Have you holy ambitions and affections? Have you died unto sin, do you have that peace of mind, which passeth all understanding?

Meekness not only gives great peace of mind, but

BIBLE MONITOR (Luke 22:63-64.)

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often adds a lustere to the countenance. We read of only three characters in the scriptures, whose faces shone remarkably, they were Christ, Moses and Stephen, which is eminent for meekness.

It is said of our Saviour "And the men that held Jesus mocked Him and smote Him. And when they had blindfolded Him they struck him on the face and asked Him, saying, prophesy who is it that smote thee?"

What a wonderful example of meekness, submissiveness, we have in him, who said, "That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5:39.)

There is nothing lost by meekness and yielding. Abraham you remember yielded his right of choice, while Lot took his, you remember the story of the Bible, how Lot was cursed in that he chose, while Abraham was blessed in that which was left to him.

O, how gentle our Saviour was. He prayed on the cross "Father forgive them for they know not what they do." (Luke 23:34.) The anger of a meek man is like fire struck out of steel. It is hard to be gotten out, and when got out soon gone.

The story is told of a man of great courage, when he was insulted by a hot headed youth, who challenged him, and upon his refusal, spat upon him in public. It is said he meekly took out his handkerchief and made the following reply: "Young man, if I could as easily wipe your blood from my conscience, as I can this in-

jury from my face, I would this moment take away your life." Of course he could not do that and be a pattern after the meek and lowly Jesus.

Well it is said that the youth was struck with a strong sense of his error.

The Apostle Paul points out the meekness and gentleness of our Saviour. "Now I, Paul, myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you." (II Cor. 10:1.)

We should take Christ as our example in all things, in meekness as well as in everything else. It was he who said, "Blessed are the meek for they shall inherit the earth." (Matt. 5:5.)

What a blessed thought to those in Christ, that after sin and wickedness has been destroyed, after this world is destroyed by fire, they can still look for their inheritance, for "a new earth, wherein dwelleth righteousness." (II Peter 3:13.)

Peter says again, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should

follow his steps. Who did no sin neither was guile found in his mouth."

Paul tells us in Gal. 6:1, "Brethren if a man be overtaken in a fault, they which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Let us notice Paul's growth. It has been remarked that in A. D. 59, soon after he was converted, he declared himself "unworthy to be called an apostle."

What an humble spirit. Should not all the ministers of the church feel their unworthiness, preferring others, with such a spirit of meekness as Paul had? As time rolled on and he grew in grace in A. D. 64, we hear him saying, "I am less than the least of all saints." And just before his martyrdom, when he had grown nigh unto perfection in Christ, in A. D. 65, he says again, "This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief." (I Tim. 1:15.)

I believe the apostle felt as you and I should feel, that so long as we are in the flesh it is not impossible for

us to commit sin, that we are only perfect in Christ Jesus.

The story is told of a certain minister, who seemingly would exalt himself, had a somewhat lofty manner of expressing himself, one day he called upon an elderly sister in the church, of his community. When he rang the door bell and the good old lady had invited him in, and to sit down, the preacher seemingly wanted a salutation of more flourish so he said in stately tones, "Woman I am a servant of the Lord, come to speak with you on the concerns of your soul." His lofty manner caused the sister to reply, "Then ye'll be humble like your Master." Which of these two examples do you think patterned after the meek and lowly Saviour?

Boughs or branches of trees which are most richly laden with fruit hang lowest. Generally those that have the most grace and the greatest gifts, and are the most useful, are the most humble and think the least of themselves.

"Who is a wise man and endued with knowledge among you? Let him shew

out of a good conversation his works with meekness of wisdom."

Jesus said, "Except ye be converted and become as little children, ye shall in no case enter into the kingdom of heaven."

Great Bend, Kans.

POWER

Thornton Mellott

The power of God or the gospel of Jesus Christ. When Christ came into the world he came to his own and his own received him not, yet we are told as many as received him to them gave he power to become the sons of God, heirs and joint heirs with Christ, only to those that believe on his name.

The gospel is mentioned many times in God's word. I think there are many who realize that the gospel is the doctrine of Jesus Christ.

He has power we are told, yes, all power belongeth unto God. Christ says all power is given unto me, both in heaven and in earth.

We find at one time Christ went into the temple and cast those out saying it is

written my house is the house of prayer, but ye have made it a den of thieves. (Read Luke 19:41-47) This is the power that Christ gave to the church. He says to Peter, I want you to keep the church pure and clean, I am going to give you the keys, you all know what a key is for, to lock out thieves, or anyone that might do harm. Christ now says to Peter those that get unruly and contentious I want you to do as I did at Jerusalem, drive them out or bind them and they will be bound in heaven, and he says again to Peter, now Peter if they repent and are willing to renounce their wrong, I want you to forgive them of their wrong, and I will forgive them in heaven.

If Christ should come to our churches today would he be pleased to find plays, banquets, festivals, shows and many not living up to the gospel?

Bro. and sister, would we want to belong to such a church? The word says he that loveth the world, the love of the father is not in him.

Paul says, I am not ashamed of the gospel of

Christ for it is the power of God unto salvation to every one that believeth. The power of God is not for the disbeliever but for those that believe.

Paul in writing to the Roman brethren, 13:2, says, "Whosoever therefore resisteth the power resisteth the ordinance of God and they that resist shall receive to themselves damnation."

Christ says, "Blessed is he that is offended in me." We see people who start out on their Christian race, they look about them, they see this and that. It is not then until they are offended and turn from God's word. By so doing they lose the the blessing and receive damnation.

We wish to turn the other side of the picture over and look at the power of Satan, the evils of this world, the prince and the power of the air of this world. We find when Christ was baptized of John in the river of Jordan and led by the spirit into the wilderness forty days and nights, then came Satan thinking he would be hungry, and asks him if he be the son of God, command these stones be made bread.

Jesus answered him, man cannot live by bread alone, but by every word that proceedeth out of the mouth of God. And at another time he took the Saviour up to the top of a high mountain and showed him the great cities and the glory of all the world. "These will I give thee if you will fall down and worship me." Just think of the power Satan thought he had. It was not even his to give.

When Christ was brought before Pilate and Pilate asked him many questions and said unto him, speakest thou not unto me? I have power to release thee and have power to crucify thee." Just think of the power Pilate thought he had. Jesus saith unto him, thou could have no power at all against me except it were given thee from above. Pilate sought to release him but the Jews cried out saying, if thou let this man go thou art not Caesar's friend.

Here is where we as God's children must turn our backs to our friends and answer no, when we are asked to go places or do something that isn't according to the word of God. Pilate knew if he wanted to

stay on good terms with Caesar he would have to crucify the Savior, but how many are crucifying their Savior afresh every day and putting him to an open shame. People may say they don't crucify their Savior, but when we go to any of these worldly amusements you make his heart bleed with sorrow, just as fathers and mothers that have children when they go places we would not want them to go to, it makes our hearts sad.

My prayer is that we should not be ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth and not say or do anything that would crucify our Lord and Master afresh.

R. 2, Needmore, Pa.

JAMES 4:17

Rosalie Strayer

Therefore to him that knoweth to do good and doeth it not to him it is sin. (James 4:17.) We are living in a land of open Bibles. Can we help but know to do good? If then we know to do good, and do

not practice what we know, are we not in danger? We have no excuse for not knowing to do good. Therefore it is sin if we neglect to do good.

Our blessed Savior in one of his many parables said, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." (Luke 12:47.) We see then that James had authority, for his teaching, from his blessed Master.

Are we sinning? If not, do we show it. Christ said, "Ye are the light of the world, a city that is set on a hill can't be hid." (Matt. 5:14.) If we are the light of the world are we at fault if our light does not guide others to Him?

This is a serious matter. All sin not repented of leads to eternal destruction. He that knoweth to do good and doeth it not, to him it is sin. Will not this sin lead to eternal destruction the same as any other? Think on this. Are you keeping all of Christ's commandments? Are you doing everything in your knowledge to obtain eternal life?

Are you doing all the good you can, toward God and man?

Brethren and sisters are we letting our light shine to guide others to do good?

There are two questions I would like to ask. Do you believe the Bible? I am sure you do. Then, do you think you can be saved without obeying it? Think about this before it is too late.

Vienna, Va.

A HOLY TEMPLE

Charles H. Ness

(I Cor. 3:16-17) The Apostle Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." In the above reference it is stated that the Spirit of God dwelleth in man. It matters not where men are the temple of God is there, we may gaze up into the sky, we look out across the boisterous sea, we may look out over hill and dale, and yea, we may look down in the very depth

of the sea and into the caves of the earth, lo and behold the temple of God is there, but how is it presented is the great question? It is either kept holy or degraded and defiled is the answer, and the result, to him that keepeth it holy, salvation; to him that defileth it, destruction. All men would choose salvation. How keep this temple holy? By studying the Bible, searching the scripture, which is the word of God and submit ourselves to the will of God, and keep our bodies in subjection in every activity of life as becometh a child of God.

In our appearance, our conduct, and our conversation, where we are and where we go, where we stop, to a large extent determines how this temple is handled. we need to give diligence, through consideration, and make sure of our calling and our election, that we do not fall. By the divine power of God the needed gifts were presented unto us, pertaining unto a holy temple and whereby are given unto us exceeding great and precious promises, and that we should add to our faith in Christ Jesus such virtues as would make

it fruitful through the knowledge of our Lord and Saviour Jesus Christ.

Now "He that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins." Hence the temple is defiled and the text says, "Him shall God destroy."

Now a few thoughts of warning which should be very urgent to us that we be very, very careful how and where we step, because we do not want to step into destruction. It is very dangerous to have this temple in a hypocritical condition, not proving true to what we pretend or profess in going out after our business in making our livelihood and misrepresent a holy temple in our appearance, conduct and conversation: If we are intentionally untruthful, idolatrous, advantageous, covetous, envious, malicious, a busybody in other men's matters and such like we are defiling the temple of God.

Oh, we need to be cautious, every last one of us, that we do not fall into these things. Pride—God even hates a proud look. Oh, how human nature de-

sires to comb and wave the hair and even cut it and dress it in a way and manner that becometh not a child of God, we are made to wonder how much precious time and money is wasted in fixing our faces and hair different from natural, as God has created us and would have us be in order to keep his temple holy.

Human tendency must be watched and controlled, otherwise it will run away with us and the temple be defiled. Desecrating the Sabbath day, such as doing week day business, playing games of all sorts, continually talking about the affairs of this life in our visiting, neglecting the assembling of ourselves together in the house of the Lord when possible, miss services because of dirty automobiles when they would go just as well with the dirt on as well as off, if they must be clean don't do it on Sunday because it is set apart as an holy day. We might think these are trifling things to think about but take notice to the word of God, it says the little foxes spoil the vines, remember "Ye are the temple

of God," it matters not where we are roaming around God is right by us.

The psalmist recognizes God's all seeing providence and declares emphatically the fact of a temple in these words, "Thou knowest my downsitting and mine uprising: thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether, thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me, it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, (and the inference is thou art there. Even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me: even the night shall be light unto me. Yea the darkness

hideth not from thee: but shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins."

Hence to trifle with God and his word, with the expectation of getting by with it is an impossibility, and it means disappointment. Jesus says, "except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He also says, "If thy right eye offend thee pluck it out: or if thy right hand offend thee cut it off." Jesus means to say rid yourself of the things that defile the temple of God, and beloved we need to have faith in God, we need to pray mightily, we need the power of God to assist us in this all important task, to keep this temple holy and in its proper place, and shape, holy and undefiled.

When the morning light you see,
Don't forget to kneel and pray;
Ask the Lord to walk with thee,
Every moment of the day.

As you travel on through life,
Walk by faith and not by sight;
In the world where sin is rife,
Choose the path that's always bright.

R. 1, Dallastown, Pa.

NEWS ITEMS

NEFFSVILLE, PA.

The Northern Lancaster county congregation expect to have a harvest meeting on Sunday, September 15th. Morning services 10 a. m. and Harvest meeting in afternoon. A hearty invitation is extended for all who can to attend this meeting.

On July 28th we were made to rejoice that one precious soul was received into the church.

Susanna B. Johns.

OBITUARY

Lury Wagaman, daughter of Levi and Mary Wagaman, was born in Richland Township, Darke county, Ohio, February 7th, 1867, and departed this life at the home of their son, Virgil, near New Carlisle, Ohio, July 19, 1940, aged 73 years, 5 months and 12 days.

In 1890 she was united in marriage to Aaron Overholser. To this union were born ten children, one of whom, William LeRoy, preceded her in death.

In 1922 she and her husband united with the Oakland congregation of The Church of The Brethren, and then in 1928 they transferred their membership to the Dunkard Brethren church at Spring Hill, Ohio, of which church she was a member at the time of her death.

About two weeks ago they had the privilege of celebrating their fiftieth wedding anniversary, which

was a very happy event in the lives of Mr. and Mrs. Overholser. On this occasion the children and grandchildren were all joined together, as well as other relatives and friends, in the celebration of their golden wedding anniversary, and the event will ever be cherished in the minds of the family, not realizing that this occasion would be following so closely.

She was a devoted companion, a wonderful mother, and a good neighbor. One of the children, Mrs. Bertha Powell, wrote the following lines as a tribute to their mother which express the high esteem their mother held in the affections of the children and their families.

Mother, O Mother, how little we
knew,
Two weeks ago we'd be mourning
for you;
You seemed so happy, so gloriously
content;
'Twas such a shock how quickly
you went.

We just can't believe in such a
short while,
Your voice is stilled and no longer
your smile
Will greet us as we come in at the
door,
As you have greeted us always be-
fore.

You've been such a loving mother
and wife,
Helping us always thru struggle and
strife;
And the love that you gave us day
after day,
Has lightened our burdens and
brightened our way.

Your loving husband you helped
along,

Keeping each day bright with your
cheery song;
Never complaining or regretting at
all,

Always ready to come at our call.

As we children married, you loved
as your own

Our husbands and wives, no par-
tiality shown;

You've always loved one as much
as the other,

That's what made you such a won-
derful mother.

But now you're not with us Mother
dear,

And of our great love we've shed
many a tear;

But I know we'll see you after
awhile,

Where, Mother, you'll greet us once
more with a smile.

No wonder we miss you since
you're away,

We'll miss you more and more each
passing day;

But we know that you're happy in
heaven above

With Jesus our Savior who gave us
his love.

She leaves to mourn her de-
parture, her husband, nine children,
Mr. Goldie Powell of Covington,
Ohio, Mrs. Lucy Sneary of Rossburg,
Ohio, Joseph Elvin, Lester and
Samuel of Greenville, Ohio, Walter
of Ludlow, Ohio, Mrs. Elsie
Seman of Columbus, Virgil of New
Carlisle, and Mrs. Bertha Powell of
Bradford, Ohio; also 14 grandchil-
dren and 6 great grandchildren;
three brothers and one sister:
James Wagaman of Bradford,
Ohio; Joseph Wagaman of Sun-
bury, Ohio; Aaron Wagaman of

Richmond, Ind., and Mrs. Bessie Alexander of Pleasant Hill, Ohio, and a host of nieces and nephews and many other relatives and friends.

Funeral services in charge of Elder Lawrence Kreider, assisted by J. P. Robbins and L. W. Beery.

I'M NOT GROWING OLD

They say that I am growing old
In language plain and bold;
But I'm not growing old
This frail old shell in which I dwell
Is growing old I know full well,
But I am not the shell.

What if my hair is turning gray,
Gray hair is honorable they say;
And if my eyes are growing dim
I still can see to follow Him,
Who sacrificed His life for me
Upon the cross of Clavary.

What if my tongue refuse to talk,
And though I falter in my walk,
I still can tread the narrow way;
My hearing may not be as keen
As in the past as it has been,
Still I can hear my Savior say,

Whispering softly, I am the way,
This inward man the Bible says
Is growing stronger every day;
Then how can I be growing old
When I am safe in my Savior's fold.

Ere long my soul shall fly away
And leave this tenement of clay;
This robe of flesh I drop and rise
To seize the everlasting prize.
I'll see you on the streets of gold,
And prove to you I'm not growing
old.

H. M. Barkdoll.

Still, still with Thee, when purple
morning breaketh,

When the bird waketh,, and the
shadows flee;

Fairer than morning, lovelier than
daylight,

Dawns the sweet consciousness, I
am with Thee.

—Harriet Beecher Stowe.

SERMON SENTENCES

Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me: for thou art my rock and my fortress.—
Psalms 71:3.

And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.—
Rev. 21:4.

If evils come not, then our fears are vain;
And if they do, fear but augments the pain.

EXCELLENT ADVICE

A young man just starting upon his work in the ministry was one day talking to an aged minister in London who had spent a

lifetime in the service.

The young man said, according to the Christian citizen:

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give some advice to carry with me in my new duties?"

"Yes, I can," was the response, "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountains or wrapped around by the far off sea, in every clump of farm houses you can find a road which, if you follow it, will take you to London. Just so every text which you shall choose to preach from in the Bible will have a road leading to Jesus. Be sure you find that road and follow it; be careful not to miss once. This is my advice to you."—Ex.

Sel., Lizzie Hummer.

TEN THINGS TO REMEMBER

Do You Know—

1. That little children, in

their childhood innocence, are fit subjects for heaven?

As our Saviour said, "Of such is the kingdom of heaven;" and "in heaven their angels do always behold the face of my Father which is in heaven." Read Matt. 18:3-10; 19:14. It behooves us as parents, teachers, and all others in positions of responsibility, to do all within our power to "bring them up in the nurture and admonition of the Lord."

2. That all who have come to years of accountability are forever lost, unless they accept Jesus Christ as Saviour and Lord?

As Christ says, "No man cometh unto the Father, except by me;" and Peter: "There is none other name under heaven . . . whereby we must be saved;" and Paul: "In Christ Jesus neither circumcision avail-eth anything, nor uncircumcision; but a new creature" . . . "We must all appear before the judgment; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." Being "by nature the children of wrath" (Eph. 2:3), our only hope of sal-

vation lies in becoming "new creatures" (Gal. 6:15).

3. That obedience to God is essential to salvation.

This fact is made very plain in the language of our Lord: "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Read Matt. 7:21-27; Jno. 14:15; I Jno. 2:3-5. There are no promises in the Bible to the disobedient; except they repent (Luke 13:3-5), forsake the world, and turn to God.

4. That youth is the time to turn to God?

As the wise man says, "Remember now thy Creator in the days of thy youth." (Eccl. 12:1; Heb. 3:13-15. There are many reasons why this should be done; so apparent that no argument is necessary. Deut. 6:4-9 should be the practice in every home.

5. That we are all standing upon the brink of eternity, liable to be called to meet our God at any time?

This fact is made evident as we go through the average cemetery and read on the tombstones the names of people of all ages;

from the prattling babe to the centenarian. To the world the admonition comes, "Prepare to meet thy God;" to the child of God, "Be thou faithful unto death."

6. That the whole Bible is given by inspiration of God?

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." Read Jno. 5:39; II Tim. 3:16-17; Gal. 1:8-9; Rev. 22:18-19; I Tim. 4:12-16. The whole book, from Genesis to Revelation, is God's great love letter directed to the people of earth, to the end that they may be directed by His divine counsels and become His people in heaven.

7. That the Christian church, as the body of Christ, constitutes a holy people through whom the Gospel of Christ is to be made known to the world, and in every generation?

Not only this, but there are absolutely no Bible promises (except to little children) to any one who deliberately remains outside the church. I Jno. 1:6-7 stands at once as a warning

to those who walk in darkness and an encouragement to members of the Christian church who walk in the light of God: "If we walk in the light as he is in the light, we have fellowship one with another." Whoever rejects the church rejects God's plan for the preservation of His people and the evangelization of the world.

8. That the people of God are a body of people that are entirely separate from the world?

Christ said of His disciples, "They are not of the world, even as I am not of the world." Hence the apostolic admonition: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Therefore, "Set your affection on things above, not on things on the earth." Read Jno. 17:14-16; 18:36; Rom. 12:1-2; Col. 3:1-3; II Cor. 6:14-18; I Pet. 2:9-11; Jas. 1:27; 4:4; I jno. 2:12-17.

9. That there is an endless hell for those who die in their sins?

There is nothing that is more clearly taught in the Bible than this. The psalmist says, "The wicked shall

be turned into hell, and all the nations that forget God." Christ describes this place as "the place prepared for the devil and his angels;" the place "where their worm dieth not, and the fire is not quenched." Paul tells us that when Christ comes again He will be "revealed from heaven with his mighty angels, in flaming fire taking vengeance upon them that know not God, and they that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." John the revelator says that "the smoke of their torment ascendeth up for ever and ever." Hell is a terrible reality that should never pass from the consciousness of those who are still in their sins.

10. That there is an endless heaven, a glorious eternity, ahead for all who die in the Lord?

For this reason, "Precious in the sight of the Lord is the death of his saints;" and "Blessed are the dead which die in the Lord." To the child of God the promise comes, "Be thou faithful

unto death, and I will give thee a crown of life;" also that "he that overcometh shall inherit all things." Looking forward with child-like faith, the children of God are cheered with "the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This hope, we are assured, constitutes the "anchor of the soul." Read II Thess. 4:13-18; I Jno. 3:1-3; Rev. 7:9-12; II Tim. 4:6-8. "Wherefore comfort one another with these words."

Hail! sacred hope, that tunes our
binds our glowing hearts in one;
Tail! sacred hope, that tunes our
minds to harmony divine:

It is the hope, the blissful hope
which Jesus' grace hath given;
The hope, when days and years have
pass'd, we all shall meet in
heaven."

Selected, Gospel Herald.

AFTER DEATH WHAT?

O. E. Sproull

And in hell he lifted up his eyes,
being in torment, and seeth
Abraham afar off and Lazarus in
his bosom. Luke 16:23.

Man has always been concerned about the future. As we walk down the streets we see the different signs of those who claim to be able

to look into the future. Advertisements appear in papers and magazines stating that Madame So-and-So sees all, knows all. There are hundreds of dream books sold every year. Thousands of dollars are wasted on so called fortune tellers. It always seemed strange to me that if these folks were what they claimed to be, why they did not make a million or two for themselves. The Bible tells of those who had familiar spirits and lets us know plainly that such were of the devil. I never have spent a penny to have my fortune told. I am willing to trust God. I do not believe that Christians will have anything to do with the fortune telling business, not even tea cup reading.

The Bible alone gives the answers to the questions about the future. Read your Bible; it has much to say about the age to come. It tells us of things that shall come to pass upon this earth. It tells us of the return of our Lord Jesus Christ. It tells us of the eternal glory of the redeemed. It tells us of the eternal damnation of the lost. Read about that great City of

God, where there will be no more sickness nor sighing, and where death never comes. That City of Gold, the New Jerusalem, where there is no need of the sun for the Lamb is the light; where the great pearl gates stand open by day and there is no night there. Read of the thrones, and the crowns, and the robes, and the palms that shall be given to the children of God. If you want to know something about the future, read your Bible.

The Two Men

In the story of the rich man and Lazarus we have read where Christ pulls back the curtain and lets us see what takes place after death. He tells us of the rich man and the poor. He tells how the rich man dressed and how he fared. He also tells us how poor Lazarus was, and how he suffered. He does not fail to give the dogs credit for their kindness to this lowly follower of His. Now it is no sin to be rich, and it is no virtue to be poor. The thing that made the great gulf between these two men was that one was a child of God while the other was not. The rich man in all his luxury forgot God. The

beggar in all his poverty loved God. The rich man thought he was making a name for himself but no one knows who he was. God wrote the name of the lowly beggar upon the pages of the Holy Bible so that after nearly two thousand years the name Lazarus is known around the world.

Both men died. Lazarus died first. There is no mention made of his burial. Somewhere in a nameless grave they laid his body, while angels bore him to Abraham's bosom. How precious in the sight of the Lord is the death of His saints. The rich man also died, and was buried. What a funeral it must have been. A great procession, a costly tomb, everything befitting the burial of a rich man. I suppose the minister had many nice things to say. He no doubt told of the rich man's generosity, and of his wonderful influence for good in the community, and what a great loss was theirs because of his passing. Perhaps he assured the mourners that such a one as he could not but be welcomed in heaven with outstretched arms. Great funerals and great funeral

sermons cannot change the destiny of the soul. As the tree falls so shall it be. We determine our future while here in this life.

Beyond the Grave

Is there a life beyond the grave? How often this question is asked. I think if we would take the time to examine ourselves, and be honest about it, we would find something within that makes us to know that life does not end at death. Death is but the separation of the soul and body. Our bodies are but the houses in which we live. Take the vast universe of God into consideration. The wisest of men live on earth but a few short years. They spend all their time in study and scientific research, and when they come to die they know but little compared with that which remains to be discovered. They build large telescopes and mount them at the observatories. They see new stars and calculate vast distances which stagger the human mind. Then they build larger telescopes, and see other heavenly bodies and measure greater distances, but they never reach the end. It will take a glorified

body, and an infinite mind, and all eternity for one to explore the wonders of my Father's house. Would God mock us by placing us here, giving us enough intelligence to realize a little of the vastness of the universe, and then just blot us out of existence? That would be harder to believe than to believe that we live on after death.

What happens when we die? As we have said, the soul is separated from the body. The body goes back to the dust. But what becomes of the soul? According to the account which Christ has given us in our lesson, the souls of the righteous go to a place of bliss, while the souls of the unrighteous go to a place of torment. We find Lazarus comforted in the bosom of Abraham. No more suffering; no more begging at the rich man's gate. All his trials are forever over. But what about the rich man? We find that he is in a place of torment. His money is of no avail now. He had his opportunity and wasted it. He is now to pay the price of his godlessness. The Apostle Paul has told us that to be absent from

the body is to be present with the Lord. This is true of all who die in Christ. When a child of God dies, he goes at once to a place of paradise, there to await his final reward in the eternal kingdom of God. When an unregenerated person dies he goes at once to a place of torment, there to await his final reward in the lake of fire.

Are we conscious after death? Let us without hesitation say yes. Look at the lesson. Lazarus is conscious of being comforted in Abraham's bosom. The rich man is conscious of being tormented in the flame.

Now I know some will try to get around this fact by saying that the story of the rich man and Lazarus is but a parable. What is a parable? A parable is the using of known facts in story form to teach some truth. Therefore, to call this portion of scripture a parable strengthens rather than weakens the facts. The rich man could think, "But Abraham said, Son remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted and thou art

tormented." Some would like to make us believe that the grave is hell. I never knew of folks lifting up their eyes in the grave. I never knew of fire being in the grave, and if it were, the dead being tormented by it. I never knew of folks being thirsty in the grave. I never knew of folks in the grave talking. The rich man's body was in the grave all right, but the rich man was not in the body. The rich man was conscious of where he was, of what he was suffering, of what he had missed, and of his lost brothers who were still upon the earth.

Another question that is often asked is, "Will we know each other in the next world?" Certainly we will. The men in our lesson did. The rich man recognized Abraham whom he had never seen. I think we have another illustration of this fact in that which transpired on the mount of transfiguration. "Jesus took Peter, and James, and John and led them up into an high mountain apart by themselves: and He was transfigured before them. And His raiment became shining, exceeding white as

snow; so as no fuller on earth can white them. And there appeared unto them Elias and Moses: and they were talking with Jesus. And Peter answered and said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." No question here about knowing each other. Moses and Elias had left this world many years before this mountain scene; yet Peter who had never seen them had no trouble recognizing them. When we get over on the other side we will know as we are known. I do not think we will need an introduction to anyone. We will recognize not only our friends and loved ones, but all the redeemed of all ages. There will be no strangers there. We will all be one great family in heaven. We will find mothers and fathers, sisters and brothers and all who are near and dear to us waiting for us on the other shore. You will not need to go hunting for them. We will have infinite minds. We will know who they are without any trouble. I know that many of you are

looking forward with joy to that glad meeting. It pays to serve Jesus.

Hopelessness of Hell

It is a horrible thing to live a sinner's life, and die a sinner's death. No hope after death. This rich man could think, and feel, and see, and speak, and hear, and taste, but he could not change his destiny. He was told that there was a great gulf fixed, and that there could be no crossing. How gladly he would have traded places with Lazarus. We are so prone to think that the things of this world are of great value. Many will awake too late and find how sadly they have been mistaken. Better to be a poor beggar with Christ in your heart than to be a godless rich man. Suppose you do miss some of the comforts in this life, you will be comforted in heaven. True happiness is not made by riches nor marred by poverty. Christ is the source of all real peace and joy. In hell the rich man realized how foolish he had been. In the midst of all his own despair he is concerned about his brothers who are still on earth. Too late, he

had his eyes opened and desired to see his loved ones saved from a place of torment. He prayed but his prayer was too late. Let us wake up while there is still time to escape hell. Let us here and now surrender our lives to Jesus. No matter what the cost may be, heaven is cheap at any price.

When I think of the vast multitudes that are going to hell, my soul is stirred. We need a great spiritual awakening. Think of fathers, mothers, sisters, brothers, children, friends, neighbors, going to an endless hell. It is a trick of the devil to blind our eyes to this great fact. We go along in a complacent attitude. We see our loved ones go into eternity, and try to console ourselves by saying that we think perhaps they were all right. If they die without Christ, they are lost. They must be born again or they will go to hell. Think of ministers preaching essays on scientific research and current events when souls are in such imminent peril. Think of churches which will not allow evangelistic meetings, but will put on minstrel shows. Think of church

folks who claim to be Christians and believe the Bible who can talk of almost anything in the world except Christ. No wonder the world in general is sick of the sham, pretense, and hypocrisy that parades under the head of Christianity.

Let us pray as never before for a Holy Ghost revival. We cannot afford to see souls going to hell and do nothing about it. Let us demand the preaching of the simple gospel message that souls may believe and be saved. Let us throw worldly amusements out of the church and make God's house the house of prayer. Let us restore evangelism to its proper place in the work of God. Let us pray for God to send us men like Paul and Peter, that our loved ones may not perish.

There is a heaven to gain and a hell to shun. The only way we can escape hell and make heaven our home is by being born again through faith in the shed blood of the Lamb. We will be alive and conscious in the next world. If we are lost we will spend eternity in the regions of the damned, where there is weeping and gnashing of teeth. If we are saved we

will spend eternitv with all the redeemed of all ages, never to know again sickness, nor suffering, nor sorrow, nor death. Why should anyone reject God's great plan of salvation? God loves you, Christ died for you, and the invitation is, "Whosoever will, let him come."

Sel., Lucy Klepinger.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Mark 4:1-20.
 July 14—Mark 4:21-41.
 July 21—Mark 5:1-20.
 July 28—Mark 5:21-43.
 Aug. 4—Mark 6:1-29.
 Aug. 11—Mark 6:30-56.
 Aug. 18—Mark 7:1-25.
 Aug. 25—Mark 7:24-37.
 Sept. 1—Mark 8:1-26.
 Sept. 8—Mark 8:27-38.
 Sept. 15—Mark 9:1-29.
 Sept. 22—Mark 9:30-50.
 Sept. 29—Mark 10:1-27.

PRIMAY SUNDAY SCHOOL LESSONS

- July 7—How the Child Moses Was Saved. Ex. 2:1-10.
 July 14—The Burning Bush. Ex. 3:1-14.
 July 21—Moses and Aaron Before Pharaoh. Ex. 7:1-25.
 July 28—The Passover Night. Ex.

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12:1-36.

- Aug. 4—Crossing the Red Sea. Ex. 14:5-31.
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 Aug. 25—Aaron and the Golden Calf. Ex. 32:1-24.
 Sept. 1—The Tabernacle in the Wilderness. Ex. 40:17-38.
 Sept. 8—Spying the Promised Land. Num. 13:17-33.
 Sept. 15—Moses Provoked at Murmuring. Num. 20:1-13.
 Sept. 22—How Serpent Bites Were Healed. Num. 21:1-9.
 Sept. 29—The Greatness and Death of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XVIII

September 15, 1940

No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FALSE TEACHING

It is well, amidst the confusion and diversity of teaching that exists in our day among those who profess to be followers of Christ, that we give some thought to this matter. From whence comes all this conglomeration of religion? Is it of Christ? Is it because the teachings of Christ are so hard to understand that those who profess to be his followers are so divided? Do all those who profess to be Christians have the authority of Christ back of what they believe, profess and practice? For our own good and the good of those about us we need to consider this matter and make sure that the foundation upon which we are building for time and eternity is safe. The welfare of our never-dying souls merits

a careful study along this line. If the religion that we have is not a saving religion, we are but mocking God, deceiving men, and living under condemnation.

There is but one safe way to weigh this matter and that is in the light of divine truth, the inspired word of God. When our Lord was about to leave this earth and ascend to the Father he stressed the importance of teaching, in his commission to his followers. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28: 19-20.)

According to this command the followers of Christ

are to teach all nations the importance and necessity of accepting the Christ. Those who accept and are born into his kingdom are then to be taught to observe all the commands that Christ had given to his followers. In this way men will be brought into a saved relationship with their Maker and kept in that state, thus being prepared to meet the Lord in the air when he comes.

We are not suffering from a lack of teaching in our day, for men are compassing land and sea zealously expounding various systems of religion which are presented as the teachings of Christ. Modern inventions have made it easy to reach the people of the nations with ease. By the use of the automobile, railway, airplane, radio and printing press, one man can convey his ideas to multiplied millions, in a few moments of time.

The thing that the world is suffering from is the lack of "proper" teaching. Too many of the systems of religion that are in existence, when weighed in the balance with the gospel of our Lord and Savior Jesus

Christ, are found wanting. Too many of the teachings that we get from men in the ministry, from religious journals and over the radio when compared with the scriptures are found to be erroneous. These erroneous teachings are responsible for the diversity of faiths and practices that exist among professing Christian people and as time goes on the confusion and bewilderment of those who fail to adhere closely to the scriptures increases.

It is indeed a sad picture and one which almost overwhelms one that realizes the awfulness of it. Here we have a generation of people who are members of the various churches and who think they are living in a saved relationship with their Maker, yet upon investigation it will be discovered that many of them have never complied with the plan of salvation as set forth and authorized by Christ, and who are not living in harmony with gospel teachings. Thousands of young people that have come into the churches, possibly sincere in what they have done, yet engaging in all of the vain

and foolish practices of the world and contaminated with sin of every description, living in open violation of the scriptures upon which they depend for salvation. They are in this condition because of teaching. False teaching from the ministry, in the home and from other sources has produced a generation of professors of christianity who are living in sin and condemned by the teachings of the Lord.

Surely there is an awful doom awaiting those responsible for the false teaching and misleading of this generation. Would to God we could get folks to study the scriptures and accept the word of the Lord rather than the teachings of men. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (II Peter 2:1-2.)

NOTICE

We were delayed getting the mailing list printed the first of the year, so we did not reprint in July as formerly. This is the reason the date on the slip of the Monitor wrapper of those who have renewed the past few months has not been changed.

We are now going over the list and a new mailing list is in preparation which will credit all renewals up to date.

Our files are low in manuscript for printing in the Monitor. Please help us fill the pages of our paper with good messages for our readers.—Editor.

SPECIAL NOTICE

The District Meeting of the Fourth District will convene with the Newberg, Ore., congregation from November 13 to 16, inclusive.

We hope there will be a good representation, as we all need the benefit of these seasons of fellowship and worship.

We extend an invitation

BIBLE MONITOR

West Milton, Ohio, Sept. 15, 1940

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Howard Surbey, North Canton, Ohio, Associate Editor.

to everyone to be with us.

G. B. Harlacher,
Writing Clerk,
R. 2, Newberg, Ore.

**QUENCH NOT THE
SPIRIT**

Paul Reed

"If a man love me, he will keep my words: and my Father Will love him, and we will come unto him, and make our abode with him."

(John 14:23.) In the keeping of the word of God, we have this blessed assurance of the leading and directing of the Holy Spirit into all truth.

When the meek and lowly Lamb was here making out the great plan of salvation, He told his followers that it was expedient that He did go away. "For if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7.)

There are many scriptures which could be given to prove the divinity of the Holy Spirit; and many could also be presented too, that would prove its (Holy Spirit) functioning and mission which it has and is performing with fidelity. But no one that is seeking that eternal home in heaven would question either of these. Therefore we think it not necessary to give so many scriptures.

Jesus and the apostles have given us the plan of salvation. Whereby we can be saved, if we will only accept it. Then too, we notice in this plan of salvation, there is only one way to the pearly gate, and that is the strait and narrow way. The

Holy Spirit will teach men and women only one way; not a dozen ways.

"Quench not the Spirit." (I Thess. 5:19.) There are various ways of procedure by which the good Spirit may be quenched. One way is by turning down the invitation when one of God's servants has been instrumental in causing you to see the great need of salvation. By this don't conceive the idea that someone has to be preaching before the good Spirit can strive. I believe as true a Christian as the church has ever had, was convicted in the field at work, or on their beds at night. But the chief object is, do not quench the Spirit, wherever you are. God has told us, "His Spirit will not always strive with man."

I once heard of a man who said "he would give all he had if he could once more have that good feeling he once had when he heard the gospel; but those feelings never came any more." Oh, sinner friend, won't you come while the Spirit is pleading?

"And the Spirit and the bride say, come. And let him that heareth say, come.

And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17.)

Now is the Holy Spirit having its way with the church member? If he (the Holy Spirit) is, then we are keeping the commandments of God.

We won't have any desire to go to the swimming pool, dance, show, saloon, beauty parlor nor any of these places that will lead to destruction and sorrow. But we will have a desire to do the thing that will please the Lord, and thanks be to God we will not be ashamed to salute our brother with a holy kiss; nor will we be ashamed to stoop down and wash his feet; but in so doing we will rejoice.

If the good Spirit is not quenched we are greatly concerned about our brother, if he is down spiritually or financially. We gladly lend him a helping hand, then when he is up we all rejoice together. Hasn't this been verified in our own observation?

More than this we delight in visiting the sick and afflicted, the fatherless and widows in their affliction; and keeping ourselves un-

spotted from the world.

This temple of clay in which the soul dwells must have food to quench its hunger and water to quench its thirst. But these things are temporal blessings; still they are very essential to this body, and it must have them if it functions. So it is with the soul of man, it must be fed spiritual food or it won't function.

In Romans 8:16-17, we find these consoling scriptures, the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

It has been stated that the Holy Spirit has been and is performing with fidelity. Function meaning: office, duty or act and the mission of the Holy Spirit is to do the will of God. Do we believe the Holy Spirit is performing its duty and mission today the same as it did in the time of the apostles? Then why isn't it leading and directing a body of organized believers "which is the true church"

today just as it led in former days.

Now there is great danger in speaking, saying or doing anything that would hinder the advancement of this true church, because it is led by the Holy Spirit. And the scripture in Matt. 12: 31:32, says "wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come.

There are various opinions as to what sinning against the Holy Spirit is. To my mind one is never accepting the Lord and Savior Jesus Christ. The Spirit and bride, the church, say come, and you turn a deaf ear. This is evidently sinning against the Holy Spirit. Another one may be saying or doing something that would hinder some one from coming out to hear the word of God.

Some may think, and say very hard things about the Dunkard Brethren people because they don't affiliate with ohter denominations. The Dunkard Brethren go just as far as they feel the Holy Spirit directs. But how can the word of God be compromised, just to satisfy the carnal wants of humanity. Think twice before we speak once for the unpardonable word might be spoken.

One more thought. Will you all take God's word and search it, study it, meditate upon it with the motive in view of being led by the Holy Spirit into all truth. Then when life is done and death must come, can we not say as Paul of old said: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only but unto all them also that love his appearing."

Aren't these things worth striving for?

Lovingly submitted,
Carthage, Va.

CHRIST'S LOVE FOR US AND OUR DUTY

Hayes Reed

In writing this article it is my sincere desire that we all might profit thereby. As we all know our blessed Master made the great supreme sacrifice by breaking the great family tie, and coming to this old earth and giving his life on the cross for the sins of the whole world.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John 3:16.)

Imagine the great love that Christ had for us by suffering as he did. What are we doing today for Christ? Are we living for him, or are we just drifting along with Satan? What sacrifice did Satan make for us? None.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not." (I John 3:1.) In order to become

the sons of God, we must believe that Jesus is the Christ. "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." (I John 5:1.) How many of us today really believe that Jesus is the Christ? A lot of people say they believe that Jesus is the Christ, but are they doing the things that Christ commanded us to do.

Paul in Romans 12:2 says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." The Revised version has this rendering: "Be not fashioned according to this world," or according to this "age" as it stands in the margin. While the transformation is brought about by the renewing of the mind, it nevertheless relates to every phase of the new and consecrated life. It applies to character, methods of doing business, attending places of amusements, and other places wholly unbecoming the Christian profession, as well as places of residence,

houses of worship, occupations and even the clothing that is worn. How many of us today are following the instructions of the beloved Apostle Paul along these lines. The follower of Christ is not to fashion his life after worldly models. When he renounced Satan with all his pernicious ways, and put on Christ in baptism, he turned his back to the world, and it is therefore but proper, as well as logical, that he is a new man, seeking higher and better ideals than those offered by the world. This should lead to a transformation sufficiently distinct to enable Christians to be living epistles, "known and read of all men." (II Cor. 3:2.)

They should be known by their manner of living, their dealings with their fellow-men and with one another, by the evils they shun, the good deeds they do and by their well studied efforts to avoid the things that have even the appearance of evil. Their character and deportment in life, in the interest of non-conformity, ought to be well enough defined to mark them as a separate people. May all of us as

members of the Dunkard church do everything that our blessed Master has commanded for us to do. Let us not be ashamed to wear our uniform, and sisters their prayer veils, and bonnets.

Let's keep the Dunkard church a plain church. How can we dress like the world and please our Lord who has done everything for us. "But be ye doers of the word and not hearers only, deceiving your own selves."

RELIGION

Thornton Mellott

To start with we must know what religion really is. Some say it is any system of faith or worship, but that isn't pure religion. The best definition I can give for religion is obedience toward God or obedient to God's word. If a man or woman is obedient to God's word he is in possession of that religion that James calls a pure religion. Anything short of God's word is man's religion. To get in possession of pure religion there are three things we must possess, first is faith; second repentance, faith in

God toward our Lord and Saviour, and third, be baptized for the remission of our sins, then we are in possession of a pure religion.

James also says in the 27th verse of the above chapter, and to keep himself unspotted from the world. Paul says be not conformed to this world but be transformed by the renewing of your minds. After baptism we should have a renewed mind, and put away the pleasures and the sinful things of this world. We should say as Paul did of the things I once loved now I hate. I wish to mention a few of the things that might cause use to become spotted and lose our religion and also lose our home in heaven.

Disobedience is one thing that will cause many spots and will cause us to lose our faith in God. You all, as Bible readers, know what happened to Saul when he was sent out to destroy the Amalekites, how he spared the best of the cattle and when Samuel, the prophet come to him asking him if he had fulfilled the commands of the Lord he said he had. The prophet said to him, Why did you spare

these cattle? He then put the blame on the people. Saul said, "I am going to take them down to Gilgal and offer them as a sacrifice unto the Lord." Samuel said, "Obedience is better than sacrifice," and by his disobedience he was rejected as king. So we see what happened to Saul, and when we as His children become disobedient to His word and want to take our own way, we must remember there is only the one way to glory.

But don't do as Saul did for his misconduct, and lay the blame on someone else, but say I am sorry for doing thus and so, and come back and say as the prodigal son said, "Father I have sinned against heaven and against thee. Just make me one of thy hired servants."

Disbelief is another that will cause our religion to become spotted. We hear many say, and preachers too, that going to a dance, shows, and many other places doesn't hurt anyone. They say the Bible does not say not to go to shows, dances and so forth.

They are like the people before the flood, they say he is a merciful God, he will save us, our intentions are

good, we don't neglect the assembling of ourselves together on the Lord's day. But what did the Lord say to Lot? He told him to get out of Sodom, I don't want to destroy you with the wicked. I say too, that He is a merciful God, He has given us many chances that we may not be destroyed with the wicked. Paul tells the Corinthian brethren, "Put out from among yourselves that wicked person." We are told that it would be better if one of our members perish than that the whole body be cast into hell. Let us not disbelieve God's word, but do just as it says, and say not my will, but Thine.

R. 2, Needmore, Pa.

A SERMON OUTLINE

The Source of Blessings

Text: "Every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning." (James 1:17.)

The Gift—A gift is something bestowed by one upon

another. In the widest sense of the term, a gift may be good or bad—either a curse or a blessing, but it is here used in the good sense.

Good Gift—There are such as carry with them blessings, material or temporal; gifts such as (1) health and strength; (2) food and raiment; (3) the society of friends; (4) The comforts of home; (5) the bounties of nature; (6) flocks and herds; (7) orchards and vineyards.

Flocks that whiten all the plain,
Yellow sheaves of ripened grain;
Clouds that drop their fattening
dews,
Suns that temperate warmth dif-
fuse.

All that spring with bounteous
hand,
Scattering o'er the smiling land;
All that liberal autumn pours,
From her rich overflowing stores.
Selected, Lizzie Hummer.

NEWS ITEMS

NOTICE

Bro. L. B. Flohr of Vienna, Va., will hold a two weeks' series of meetings in the Dallas Center church, starting Sunday, September 15th. Pray that we might have a spiritual ingathering. All are in-

vited to attend. A love feast to follow.

C. R. Gehr, Cor.

WAYNESBORO, PA.

The Waynesboro congregation held their regular council meeting Sturday, July 27th, at 7:30 o'clock, with our Elder, Bro. L. B. Flohr present. All business was take care of in a Christian manner.

On Sunday, July 28th, we held our all day Harvest meeting at this place. We had a splendid meeting, more in attendance than any year yet. We sure appreciated the coming of those from the other congregations and the ministering brethren.

On September 15th, we are expecting Bro. J. L. Myers of Loganville, to be present with us in a two weeks' series of meetings.

We invite all who can to attend this meeting and ask an interest in the behalf of the unsaved.

Sister Mae Tharp,
R. 2, Waynesboro, Pa.

PLEASANT RIDGE

We held our council meeting at this place the evening of August 16th at 8 p. m., with a good attendance.

Elder D. W. Hostetler opened the meeting, reading I Cor. 12, and giving us a fine talk on this beautiful chapter. He then lead us in prayer.

Our Elder, D. P. Koch, had Elder Abraham Miller moderate the meeting. We did not have much business.

We decided to have our Harvest meeting on September 15th.

Our series of meetings commence October 6th with Elder J. P. Robbins assisting. At the close of the meeting we expect to have our love feast October 19th, commencing at 10:30 a. m.

A hearty invitation is extended to all to attend these meetings.

H. A. Throne, Cor.

OBITUARY

Eva Lena Henry was born at Walnut Grove, near Bloomington, Ill., daughter of John Wesley and Hannah Henry, on January 26, 1863, and passed to her reward at the home of her son, Ralph, in Adel, Iowa, August 11, 1940, at the age of 77 years, 7 months and 16 days.

She grew to womanhood at the place of her birth. Her father and mother passed away when she was but six years of age.

On November 13, 1884 she was united in marriage to Emory Fiscel near Yale, Iowa. They spent almost 50 years of their married life in Guthrie county, excepting two years which they lived at Maxwell, Iowa.

To this union was born five sons, Fred L., who died at the age of two years; Ralph R. of Adel; Guy E. of Perry; Joy W. of Grimes, and Warren H. of Des Moines.

She, with her husband, united with the Dunkard church of Panora, Iowa, in 1887 and lived a faithful Christian life to the end. They spent many hours at the bedside of friends and neighbors, always ready and willing to lend a

helping hand in time of sickness or need.

Since the death of her husband in 1934, she has been at home with her children.

About two years ago her health began failing, the last two months the decline has been very rapid. During her illness she was very patient and always cheerful.

She was a devoted companion and mother, who was ready to sacrifice herself to the service of her family and others, having given a home and the necessities of life to several children who had no home.

Mrs. Bessie Enfield made her home with the family and is considered as one of them. She with her two sons, Dwight and Earl, are left to mourn with the family.

She was the last of a family of four, one sister and two brothers preceded her in death.

She leaves to mourn her passing four sons, eight grandchildren, and two great grandchildren, nieces, nephews and a host of relatives and friends, who learned to love and respect her for her Christian life of service to those with whom she came in contact.

Services were held from the Church of The Brethren near Panora, Iowa, conducted by Rev. Warren Hile of Perry, assisted by Rev. Ernest Trostle of Panora, and Rev. Semple of Adel.

A wonderful mother, woman and aid,

One who was better, God never made.

A wonderful mother, so loyal and true,

One of a million, that mother was you;

Just in your judgments, always
right,

Honest and likened, ever upright,
Loved by your friends and all you
knew.

Our wonderful mother, that
mother was you.

Years of sacrifice, little of play,
Loving and giving, smoothing the
way,

Life is too short, mother, ever to
pay,

Strong in adversity, ready to do
Gentle, unselfish, a friend ever
true,

Our proudest possession, Mother
was you.

C. R. Gehr, Cor.

THAT PICTURE IN MY HEART

Earnest F. Miller

Dedicated to the memory of my
mother who left me thirty years
ago.

In my heart there hangs a picture,
Faded? No, but bright as new;
Fresh as heaven's breath in spring-
time,

Fresh as morning's sparkling dew.
Time has brought its many bless-
ings

Heaped up high life's treasured
part,
But it never dimmed the luster.
Of that picture in my heart.

In a frame of wavy silver
Dangling round her sacred brow,
Was a face so soft and gentle
I can really see it now.

Time has tried with many failures
To becloud that face in part,
But it never dimmed the luster
Of that picture in my heart.

In a quiet, humble homestead,
Nestled soft among the hills,
Painted by the glowing sunset,
Dappled by the morning's gild;
There in childhood's golden hours
There my young heart made a
place

For that everlasting picture
Of my precious mother's face.

Just a day, it seems to be,
Since I left the old home place
Where my boyhood deeds were
guided

By a look from that sweet face;
Years have passed with many trials,
Tempests fierce have thrust their
dart,

But they've never dimmed the luster
Of that picture in my heart.

Oft in childhood's fierce tempta-
tions,

As the storm my frail bark tossed,
When it seemed I'd lose my bearing
And become forever lost.

Then a light shown in the distance,
'Twas the light of heaven's grace,
Shining through the humble
features

Of my mother's precious face.

Yes tonight the picture hangs there,
Bright, and new, and fresh, and
sweet,

'Twill remain there through the
changes,

Till we meet at Jesus' feet.
Guiding start to homeward children,
Playing e'er its golden part.

As the light of heaven lingers
Round that picture in my heart.

Thirty years have gone and left me,
Since the light closed on her
face,

In this world no more be lifted,
Gone forever from its place.

Like the star that falls from heaven,
She in triumphs did depart,
Long, long years can't dim the
luster

2. Of that picture in my heart.

Some sweet day I'll face the city,
Lift my longing eyes on high,
Hear the welcome bells a-ringing
From my home beyond the sky,
Meet my mother and her Jesus
Face to face—no more "in part,"
Where the brighter with the ages,
Grows that picture in my heart.
Furnished by J. J. Eyer,
Wenatchee, Wash.

LONGING FOR HOME

Sometimes the longings to depart
Grows strong within my heart,
My weary feet, my troubled heart
Yearns for the perfect rest,
My body oft is wracked with pain
My faith is sorely tried,
And yet I know that death is gain
Because my Saviour died.

O'er pain and death I shall prevail,
Shall triumph by His grace;
My faithful God can never fail
Soon I shall see his face,
What matters it if days are dark
And burdens heavy here,
I am pressing onward to the mark
With purpose strong and clear.

And God is with me every day,
His spirit is with me still;
And shall never miss the way
Abiding in His will.
In perfect trust my soul repose,
And lean upon thy Lord,
The father knows, I know he knows
How faithful is His word.

Soon I shall see Him as He is,
This mortal veil be riven;
Dressed in His robe of righteousness
Behold the King of heaven.

Through all the bright eternal years
His purposes shall see
Who through all toil and tears
So patiently have led me.

Sel., H. M. Barkdoll.

COOK STOVE APOSTASY

The early church prayed
in the Upper Room, the
twentieth century church
Cooks in the Supper Room.

Today the Supper Room
has taken the place of the
Upper Room, play has taken
the place of prayer, and
feasting the place of fasting,
there are more full stomachs
than there are bended knees
and broken hearts. There
is more fire in the range in
the kitchen, than there is in
the pulpit, when you build
a fire in the church kitchen,
it often, if not altogether,
puts out the fire in the
pulpit. Ice cream chills the
fervor of spiritual life.

The early Christians were
not cooking in the Supper
Room the day the Holy
Ghost came. They were
praying in the Upper Room,
they were not waiting on
tables, they were waiting on
God. They were not wait-
ing for the fire from the
stove, but for the fire from
above. They were detained
by the command of God, and

not entertained by the cunning of men. They were all filled with the Holy Ghost, not stuffed with a stew or roast.

Oh, that the cooking squad was put out, and the praying band put in, less ham and sham and more heaven, less pie and more piety, less use for the cook and more use for the Old Book. Put out the fire in the kitchen and build it on the altar, more love and more life, fewer dinners and get after sinners.

Let us have a church full of waiters waiting on God. A church full of servers serving God and waiting for His Son from heaven.

Sel., E. W. Pratt,
405 S. Chelan Ave.
Wenatchee, Wash.

TOO LATE!

Mrs. C. B. Williams

"And they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." (Matt. 25: 10-12.)

From somewhere comes these words of a poet to my mind,

"Of all the sad words of tongue or pen,
The saddest are these—
It might have been."

But to me the words "too late" are equally as sad. In my mind I can picture the scene of these five foolish virgins arriving "too late" at the marriage. The sad look upon their faces after being disowned by the Bridegroom, out in the darkness, turned away from the marriage and the great supper after they were so near—"so near and yet so far." Our Lord and Master was picturing to us the fate of some of the many professed followers of His in that day "wherein the Son of man cometh."

He wasn't using sinners as an illustration—these virgins had made the same choice as the five wise virgins. They were all going forth "to meet the bridegroom." What was the difference since they were all virgins? "Five were wise, and five were foolish." The five foolish were morally clean, but they were lacking in oil.

It may seem a trivial thing to be lacking in spirituality now. The price may seem great, but some day you're going to forget prices and will be running off to stock up your depleted spiritual condition; but alas! too late! the door will be closed. If we could see with God's eyes how many do you suppose of us He'd have labeled "foolish."

My dear professing Christians, there will come a day when it will be "too late" to get revived spiritually. The Son of man may come in between revival meeting time. It will be "too late" to do work the Master bade you do long ago and you put it off till a more convenient time. It will be "too late" to do some deed, to fill some need. "Too late" to feed the hungry, give drink to the thirsty, take the stranger in, clothe the naked, visit the sick, and in prison. "Too late" to sacrifice; pray and pay to missions. You'll see the souls you let die for the "bread of life" and "the living water" while you spent many dollars in gratifying selfish desires.

"Too late" to speak the

truth that makes men free. "Too late" to see the need of going hungry and bare, if need be, to carry the gospel to sinsick souls. "Too late" to be willing to face the criticism, to be counted as the off scouring of all things, reviled, persecuted and defamed. "Too late" to feel "woe is unto me if I preach not the gospel!"

"Too late" to part with pride. "Too late" to atone for some unkind deed or word. "Too late" to urge our children to seek God, and our neighbors and friends as well. "Too late" to "Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled." (Heb. 12:14-15.)

"Behold I have set before thee an open door, and no man can shut it:" saith "He that is holy, He that is true." He also "openeth and no man shutteth; and shutteth and no man openeth." If we are shut out from the marriage supper of the Lamb no one will be to blame but ourselves. "Watch therefore, for ye

know neither the day nor the hour where in the Son of man cometh."

Sel., Lucy Klepinger.

FORGET AND REMEMBER

"But this one thing I do." Paul, the great apostle to the Gentiles, was speaking to the Philippian church. This one thing is to forget, and by uttering this one word he reveals to us the nobility of his character.

Paul was out to win in the Christian race. Only the prize would satisfy him and he was fully aware that in order to win the race, he must travel light. Thus he told his brethren that he forgets those things which are behind. We take it that he forgot the disagreeable things, the false accusations, the persecutions, the stripes, the stonings, his mistakes of others; for to remember them would weaken him and hinder him in his service to God and man. The secret of his being such a good forgetter, we believe, lies in the fact that he was busy reaching forth unto those things which are before, and with

an upward look toward the mark for the prize of the high calling of God in Christ Jesus.

What a fine characteristic to be a good forgetter. To forget the hurts and slights, the harsh words, the unfair treatment, to which all of us have been subject more or less; and to have a mind free from rubbish or resentment; for by the grace of God we can forgive and forget, and bring into captivity every thought to the obedience of Christ. Unless we like Paul forget the things which are behind, we will be crippled by them and unable to win the race that is set before us.

Another fine characteristic is to remember. Remember to say "Thank you;" to speak a word of comfort to those in sorrow; to encourage the discouraged; to be generous with our smiles; to be hospitable; remember those who are ill and shut in; remember those who are sad and lonely, poor, and in need of a helping hand.

By forgetting and remembering, we enrich our lives and are a blessing to those around us.

—Gospel Herald.

LIFE INSURANCE

S. G. Shetler

1. It is better to put confidence in God than in man. Psalms 118:8; Psalm 37:25; Hebrews 13:5.

2. It is wrong to make merchandise of human lives.—II Peter 2:3; Joel 3:3; Amos 2:6. The policy is based on health, age, and life.

3. It is not the Gospel way of providing for widows and orphans.—Acts 6:1-7; Jeremiah 49:11; Psalm 68:6.

4. It is a poor investment.—Proverbs 13:11; Proverbs 28:22. A number of companies have been short-lived.

5. Many policies limit the holder in traveling. Travel is forbidden in some countries in which the expectation of life is low.—Matthew 28-20.

6. Many policies forbid the following of some honorable vocations with which there is much danger connected.—Titus 3:14; Psalm 113:9; Ephesians 4:28; Acts 18:3.

7. It is a means of defrauding creditors. Policies can not be attached legally.—Romans 13:8; Romans 12:17.

8. It often undermines family affections. Court records show many cases of destroying life in order to get the policy cashed.—Colossians 3:19; Titus 2:4-5.

9. It permits suicide. Many of the policies specifically state that the policy is void if the holder takes his life by his own hand, sane or insane, within six months or a year.—Matthew 27:5; Acts 1:25.

10. It is deceptive robbery. Many, many innocent people have paid in for a while and then lost all that they had paid in. All cash surrenders are a low percentage of what was paid in.—I Thessalonians 5:6; Mark 10:19; Matthew 13:22.

11. It helps smooth-tongued agents and officers to live on the hard-earned money of many a policyholder. Statistics show that the expenses are more than one-half of the earnings of the company.

12. It is a heresy. Many agents quote I Timothy 5:8 in support of their work. That is taking the Scripture out of its setting.—Titus 3:10-11; II Peter 2:1.

13. It debars the needy who are not physically normal. Consumptives,

cancerous, and many other afflicted ones can not secure policies. There is also an age limit in many companies.—Gal. 6:10; Luke 14:21.

14. It is listening to men of "feigned words" instead of Spirit-filled men and the voice of God.—II Pet. 2:3; Acts 6:3; Heb. 13:5.

If you will get a number of policies from different companies and examine them carefully, not all of the points mentioned above will be found to be true of any one company, but all are true if policies are examined from a number of companies.

Sel., Hollsopple, Pa.

TOBACCO ON TRIAL

Reader, you be the judge. Following are twelve witnesses:

1. Its use is necessary as food or it is not. "Give us this day our daily bread." (Matt. 6:11.)

2. Its use is something to be thankful for or it is not. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col.

3:17.)

3. Its use is needless expense or it is not. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not." (Isa. 55:2.)

4. Its use is becoming to a Christian or it is not. "Abstain from all appearance of evil." (I Thess. 5:22.)

5. Its use is a good example to others or it is not. "Be ye followers of me, even as I also am of Christ." (I Cor. 11:1). "Be ye therefore followers of God, as dear children." (Eph. 5:1.)

6. Its use is conforming the body to the world or it is not. "Present your bodies a living sacrifice, holy, acceptable unto God . . . and be not conformed to this world." (Rom. 12:1-2.)

7. Its use is filthiness of the flesh or it is not. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.)

8. Its use is a weight in the Christian's race or it is not. "Let us lay aside every weight, and the sin which

doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1-2.)

9. Its use is harmful to the body or it is not. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19.)

10. Its use is slavery or it is not. "Who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father." (Gal. 1:4.)

11. Its use belongs to the old life or it does not. "If any man be in Christ he is a new creature, old things have passed away and all things have become new." (II Cor. 5:17.)

12. Its use glorifies God or it does not. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." (I Cor. 10:31.)

Would our Lord have used it? (Heb. 7:26.)

If you are a real Christian and want to give up its use but cannot do so by your own will-power, Christ will help you.

"If ye abide in me, and my words abide in you, ye shall

ask what ye will and it shall be done unto you." (John 15:7.)

"I can do all things through Christ which strengtheneth me." (Phil. 4:13.—The Sword and Trumpet.

WHEN LAUGHING CEASES

Judas Iscariot never laughed after he saw Jesus Christ condemned to death, knowing that he had betrayed Him. He got a glimpse of the consequences of his deed and the judgment to follow, and it took the laughter out of him for eternity. No one has ever intimated, either, that Adam and Eve joked as they were being driven out of the Garden of Eden. There is no laugh on the judgment side of sin. People may laugh at sin in the seed, but never in the ripened harvest—that is the time for tears and groans, for "the wages of sin is death." (Rom. 6:23.)

Adam saw no "prohibition" sign in Eden nor any county sheriff. He knew right from wrong, the same as you do, because he could

not see "judgment" he concluded there wasn't any, and took a chance on God's being mistaken. What happened? Here is where infidels ought to listen closely. The Bible says, "He that believeth not God hath made him a liar." (I John 5:10.) Adam had called God a liar by his unbelief, and God took up his challenge, which closed Adam's residence in Paradise. But Satan never apologized, not will he if he deceives you.

Don't think that Christ is the only one who will keep people out of heaven when they continue in sin. Satan will stand by like a prosecuting attorney and claim every soul, and will hold up each man's past conduct as a proof that he has no right in heaven. What if Satan points to you at the judgment and exclaims, "Don't admit that man into heaven, for he followed me!." What will you say?

Hear the words of the dying infidel, William Pope: "I know the day of grace is past—gone—gone never to return. O Eternity! Eternity! To dwell forever with devils in the burning lake must be my portion, and

that justly."

God says, "Choose you this day whom ye will serve."—Selected.

UTTER RUIN FROM SINGLE WHIFF

New York's "Dope Commissioner," the special police superintendent appointed to fight illegal drugs, Dr. Carleton Simon, is quoted in Association Men as saying that the worst slang phrase in the English language is the light catchword: "I'll try anything once." He wonders if that is what a young American would say if he were invited to jump off the pinnacle of the Woolworth tower. The doctor declares that anybody might as well use these words about that invitation to jump as to respond so to an invitation to take a whiff of cocaine. Trying any habit-forming drug once, is, according to the doctor's observation, absolutely sure to make a helpless addict of the person who tries it. With liquor, he says, there is such a thing as taking one drink and "never again." But with dope that's an impossibility; the first dose is decisive; the boy or girl,

man or woman, who takes it once is a captured "fiend" from that time forward. And the devilish stuff is a terrible cheat, too, Dr. Simon says; it is only the first dose that seems pleasant; ever succeeding indulgence is an increasing torment. But refusing to take it brings worse torment, and slavery is complete.

CONCERNING DRESS

The Bible has much to say about dress. But there are a few things concerning dress on which the Bible is completely silent:

1. The Bible says not a word about one standard of dress for preachers and another standard for lay members. Neither does it say anything about one standard for consecrated workers and another standard for worldly-minded members. The double standard in dress exists only in the minds of people, not in the mind of God.

2. The Bible says nothing about one kind of clothing for one church and another kind for members of some other churches. What instructions are found in the

Bible are for all Christian people, regardless of what their denominational names may be.

3. The Bible says nothing about the kind of clothing we should wear when attending services in some plain church, and other kind of clothing when attending other churches. It simply tells about proper and improper apparel for Christian people, regardless of whether it is worn to church, in the home, in the place of business, in America, or on some other continent. "Modest apparel" is commended, and clothing worn for vain display is condemned: no matter where and to what place it is worn.

But while the Bible is silent on the things just mentioned, it is very specific in describing the kind of clothing which should or should not be worn by the people of God.

Here are a few things which the Bible teaches on the subject of dress:

1. "Modest Apparel."—Both Paul (I Tim. 2:9-10) and Peter (I Pet. 3:3-4) stress this point. Some say that this is for women and not for men. It is clear that

both apostles addressed their remarks to Christian women. But if immodest apparel is a woman's sin, as some men claim, then the same sin committed by men convicts them of effeminacy, in addition to a violation of the Christian standards of dress. Modesty is a virtue, immodesty a sin, whether found among women or men.

2. Sex Distinction.—The teaching is found in Deut. 22:5, "The woman shall not wear that which pertaineth to a man, neither shall a man put on woman's garment: for all that do so are abomination unto the Lord thy God." Sex distinction, as here taught, is the exact opposite of sex appeal, the besetting sin of immodest apparel.

3. Against Vain Display.—The most forceful Biblical teaching on this point is found in Isa. 3:16-24. This teaching throws light upon the "not with" of I Tim. 2:9 and "let it not be" of I Pet. 3:3.

4. Nonconformity to the World.—The basis for this teaching is found in Rom. 12:1-2 and a number of other portions of scripture. While dress is not specific-

ally mentioned in these texts, the principle involved applies to every thing in which we depart from the teaching of God and follow after the ways of the world. This includes dress as well as many other things. Every known teaching of the Bible on dress is violated by the fashions of the world. They who conform to worldly fashions in dress, rather than conform to the customs of those "of like precious faith," thereby say that they prefer the standards of the world (which is governed by "the god of this world") to the standards of the church (which is governed by Christ the Head of the church). Read Rom. 12:1-2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Pet. 2:9; I Jno. 2:15-17.

—Gospel Herald.

SENTENCE SERMONS

Search others for their virtues, and thyself for thy vices.—Fuller.

I find that the great thing in this world is not so much where we stand, as in what direction we are moving.—Oliver Wendell

Holmes.

A friend is one with whom you can walk an hour, neither saying a word and yet both being helped.—Thoreau.

Sorrow is better than laughter, for by the sadness of the countenance the heart is made better. (Eccle. 7:3.)

ADULT SUNDAY SCHOOL LESSONS

- July 7—Mark 4:1-20.
 July 14—Mark 4:21-41.
 July 21—Mark 5:1-20.
 July 28—Mark 5:21-43.
 Aug. 4—Mark 6:1-29.
 Aug. 11—Mark 6:30-56.
 Aug. 18—Mark 7:1-25.
 Aug. 25—Mark 7:24-37.
 Sept. 1—Mark 8:1-26.
 Sept. 8—Mark 8:27-38.
 Sept. 15—Mark 9:1-29.
 Sept. 22—Mark 9:30-50.
 Sept. 29—Mark 10:1-27.

PRIMAY SUNDAY SCHOOL LESSONS

- July 7—How the Child Moses Was Saved. Ex. 2:1-10.
 July 14—The Burning Bush. Ex. 3:1-14.
 July 21—Moses and Aaron Before Pharaoh. Ex. 7:1-25.
 July 28—The Passover Night. Ex.

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12:1-36.

- Aug. 4—Crossing the Red Sea. Ex. 14:5-31.
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 Sept. 8—Spying the Promised Land. Num. 13:17-33.
 Sept. 15—Moses Provoked at Murmuring. Num. 20:1-13.
 Sept. 22—How Serpent Bites Were Healed. Num. 21:1-9.
 Sept. 29—The Greatness and Death of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XVIII

October 1, 1940

No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE DOCTRINE OF CHRIST

There is nothing that will clarify the confused religious situation which we find existing like a thoughtful study of the New Testament scriptures. There is no need for anyone to be confused regarding these conditions that exist nor the things that are coming to pass, for in this book we have the doctrine of Christ fully set forth.

When we speak of the doctrine of Christ we have in mind the teachings which he gave to his disciples which by his authority were to be kept and perpetuated in his church until the end of the world. In this doctrine we have certain principles laid down, settled rules and laws governing the action and conduct of those who would be his

people. There are commandments statutes and ordinances to be kept, all of which are essential to the well being and salvation of the souls of men.

Of all the teachers that have ever trod the earth none ever taught like this man Christ, and people were astonished at his doctrine: "For he taught them as one having authority, and not as the scribes." (Matt. 7:29.) When he began his ministry he had a definite message, "The time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel." According to this and other like declarations, Jesus taught that men were in sin, that they needed to repent of their sins, and that the gospel was the cure for their sins. These three facts are fundamental truth that need to be recognized in this

generation.

Another matter of vital importance in the doctrine of Christ is the necessity of the New Birth. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The instruction as to how this is to be accomplished is clearly set forth.

After the new birth follows a newness of life; a life of selfdenial and obedient service to the Lord. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.) A life that is directed by the Spirit of God rather than the carnal appetites after the lust of the flesh, the lust of the eye, and the pride of life. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.) And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24.)

The doctrine of Christ is not limited to the record of his statements alone. He revealed to his followers more detailed instruction in various matters which is recorded also in the New Testament. Paul tells us regarding his work: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12.) So we find that the doctrine of Christ included the instructions of his servants who wrote according to his direction.

This doctrine of Christ brings us into favor and fellowship with God and makes it possible for us to live the more abundant life. It is a complete plan of salvation from a fallen state for sinful men of every kindred and tongue. It is a system of life of the highest type possible for us to attain unto in this world. It is the will of the great God of the universe revealed to men through Christ. "Jesus answered them, and said, my doctrine is not mine, but his that sent me." (John 7:16.)

There is nothing complicated nor confusing whatever about this instruction in the gospel, but it takes faith and submission on the part of everyone who would accept and live it to experience its saving and keeping power. To all such, this revelation from God is a priceless treasure brought to us by the unspeakable gift Christ Jesus, who died that we might have life and have it more abundantly. Do we appreciate it as we should? There is no better way of showing our appreciation of this great sacrifice of love than by consistently living as the Lord would have us live. May we strive more earnestly to witness faithfully for him in the midst of a sinful and perverse generation.

NOTICE

We now have the new mailing list in use and the date on the little slip on your Monitor should show the correct date on which your subscription expires. If there are any mistakes we will gladly correct them.

Material for printing in

the Monitor is not coming in as we like to see it. Because of this we must use considerable selected material. We urge all of our writers to remember this need and help us fill our paper with interesting messages of truth to the edification of the church and the warning of those who are living in sin who may chance to read its pages.

—Editor.

NOTICE

A young man is desirous of finding employment in the home of one of our brethren so we take this means of getting the matter before the brotherhood. He is 18 years old and has clean habits, does not drink, nor use tobacco. Has had some experience in farming but is willing to work at most any kind of employment. He has a talent for drawing. Will work for reasonable wages. For further information and to get in touch with the young man please write Sister Ada Whitman, West Millgrove, Ohio.

This is an opportunity to bring a young man under

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the influence of the church which if properly used may result in the salvation of many souls and we hope someone can make use of it.

—Editor.

THE SURRENDERED LIFE

Ada Whitman

“Perfect submission, all is at rest” can only be truly said from a life fully sur-

rendered, a life “hid with Christ in God.” Jesus walked in full surrender to the Father’s will. Likewise those who name His name should walk, making no provision to fulfill the lusts of the flesh, seeking not their own, nor the glory of the world, nor man, but the glory of God.

There should be a very decided and naticable difference both in feeling and appearance between the unconverted and converted state of man. He who would secure the blessings of the gospel can not do so without obedience to its requirements. “By obedience is faith made perfect.” Nothing short of the whole word of God will staisfy a converted soul. “He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.” (St. John 8:47.) The devil doesn’t care how much religion we have, just so we are not converted and surrendered to the will of God.

A great man once said, “God grant that I labor with entire confidence in Him, and with none in myself without Him.” Too many times we take things in our own hands and try to con-

quer in our own strength.

We acknowledge that we belong to Christ when we surrender to Him, but in this higher life we cannot hope to be free from the temptation for Satan is ever trying to devour and deceive; but we may feel new power and strength to overcome for then Christ is our strength. "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) With this hope and assurance, we can ever press on rejoicing, and ever conscious of our fellowship with God.

"How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." (Heb. 2:3.) This salvation demands a complete surrender of the mind and body to God's will, "Light obeyed increases light" and "use or loss is the law of life." Lord thee and thy glory only, is the thought of the surrendered will. If we are not growing we are slipping for there is no neutral ground.

It is easier for some to become a member of the church, than to be true to

her teachings after they are members and thus become not a part of the church militant. Like the five foolish virgins they were in the kingdom, but not a part of it. They were not prepared and ready to meet the bridegroom when He comes, and were not owned by Him.

A manifested, great hinderance to the surrendered life, is pride. "A man's pride shall bring him low: but honor shall uphold the humble in spirit." (Prov. 29:23.) Pride caused Lucifer's fall and caused him to become the devil. Now he is getting others to fall by the same means. Let us remember there is not room in the heart for pride and Jesus too, and if we yield to pride we are yielding to the devil, and are his servants. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16.)

Pride makes its victims afraid to step out entirely on the side of Jesus and to let the world know they are a separate people, a non-conformed people, different

from the world. The world thinks God's people peculiar because the "world loves its own," but Jesus says, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." (Rom. 12:2.)

If God had intended that His church should be like the world he no doubt would have sent John the Baptist, who came preaching, "The kingdom of heaven is at hand," in line with the manner and customs of the world. But he came in a strange manner and appearance, which testifies that God wanted His church to be a body separate from the world and customs.

Pride, and all other fruits of the flesh "defile the man" because they come from the heart. The flesh cannot be converted, but it can be controlled. By the indwelling of the Holy Spirit the flesh is crucified. "And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24.) Jesus does not want a half-heart-service. He wants the whole heart or none. "And ye shall seek me, and find me,

when ye shall search for me with all your heart." (Jer. 29:13.) Paul said, "I am crucified with Christ." Christ suffered when he was crucified, so will we when we crucify the flesh. "We cannot serve two masters."

When we fully submit to Jesus we will not have any desire to be like the world, nor the flesh will not lead us to keep just as close to the world as we dare without reproof from the church; but the farther we keep away from the ways of the world the greater will be our joy and service. "Resist the devil," refuse to serve him at all, "and he will flee from you," but as long as we allow him any service just that long we are not fully submitted to God's will, not living the surrendered life.

Remember Satan's determination is to defeat the church, to kill its power over sin, and he loves to get in the church where he can cause division for he knows this weakens its power and is contrary to the will of God. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there be no divisions among you: but that ye be perfect-

ly joined together in the same mind and in the same judgment." (I Cor. 1:10.) The lusts of the flesh which are contrary to the spiritual life cause divisions.

My dear reader is Satan using you to accomplish his end? Remember, if you are in the church and are not willing to comply with its teachings, not willing to be governed by its principles, he is using you to this end. Willingness means action, for by obedience is "faith made perfect." "Faith without works is dead."

There is no excuse for putting off our duty, and we cannot say we are willing if we do not try to live up to the light we have, and what we know to be our duty. Satan will always furnish an excuse and when we offer excuses we are not submitted to God's will in obedience. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.)

Without a full surrender to God we cannot please Him and we are deceiving ourselves if we think we can serve Him any other way. "But be ye doers of the word, and not hearers only,

deceiving your own selves." (James 1:22.) If we allow Jesus to be fully enthroned in our heart, submit our will to His will, what a wonderful blessing of comfort, joy, peace, and satisfaction we have. He is only waiting to give us all these, and more if we will surrender ourselves to Him. Truly then, we will "hunger and thirst after righteousness" and Jesus says, "they shall be filled." A wonderful blessing.

If this is a reality in our lives, we will not want to do anything contrary to the standard of the church, nor attire ourselves but the way the church has said, because Christ is the head of the church and to obey His church is to obey Him. Non-conformity to the world is a plain command of the gospel, and we have only one standard, the gospel of Jesus. His commands are not grievous to a true child of His. It has been said of one of the pioneer leaders of the church, "His hours with a friend were cheerful; his hours alone were in agony before the Lord as he sought to do better. It was this hidden life that enabled him

to build better than he knew." A surrendered, obedient life "hid with Christ in God" is the secret of the Christian life. And we only attain this by obedience to the gospel.

"My people doth not consider." It is sad indeed, to see those, who have taken a stand for Jesus, to not consider the plain commands of His word, for only through obedience to these do we have the blessing and hope of eternal life. We may be professing and deceiving ourselves into believing we have this hope, and ready to meet Him in the air, but without obedience all is vain. "Obedience is better than sacrifice."

Jesus is willing to bestow the blessings He has in store for His children, but if we are not true to His word we do not have that assurance for he has said in His word, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." (St. John 15:7.) We dare not compromise with Satan nor the world, for the world is Satan's kingdom. Remember it is popular in this age to say Lord, Lord, but only on condition of obedi-

ence can we say it in spirit and in truth. "This people honoreth me with their lips, but their heart is far from me." "A double minded man is unstable in all his ways." (James 1:8). He is not settled and stablished.

May we each one ask the Lord, "What lack I yet?" What must I yet lay on the altar? If we are sincere He will show us, for he never turns away an honest, willing, seeking soul.

Dear reader are you sacrificing your happiness in eternity by neglecting to take full heed to the word of God? Have you made a full surrender? Are you putting the physical before the spiritual? Let us be honest with ourselves and God. Is it self and the world we are trying to please, or is it a friend, or a loved one that is keeping us from a complete surrender? Anything short of full obedience of the whole truth is disobedience and self deception, because it will not save the soul. "So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciples." (Luke 15:33.) Everything else in life must be put second to Christ.

If we ever need to live true to God, it is now. As the darkening clouds are gathering over this old world we do not know but what we may be put to a severe test of our faith, and if we want to have a hold on God, and feel that assurance of help, that He will go with us through the trying hours, we must live close to Him by a surrendered, obedient life.

You have long'd for sweet peace,
And for faith to increase,
And have earnestly, fervently
pray'd;

But you cannot have rest, or be
perfectly blest
Until all on the altar is laid.

Oh! we never can know what the
Lord will bestow
Of the blessings for which we have
prayed,

Till our body and soul
He doth fully control,
And our all on the altar is laid.

Is your all on the altar of sacrifice
laid?

Your heart does the spirit control?
You can only be blest
And have peace and sweet rest,
As you yield Him your body and soul.
West Millgrove, Ohio.

BONNETS

William Mohler

A good many years ago a member of the Church of

The Brethren went with the elder of his congregation to visit a young sister who was refusing to wear the church prescribed bonnet. When the elder told the sister the reason for the visit she asked him to show her where in the Bible it says that the women of the church were commanded to wear bonnets. His reply was, "The church says that the women should wear bonnets, and the Bible says that we should hear the church. That is answer enough." After some further talk the elder told her that unless she came to the next church council meeting and promised to wear the bonnet the church would consider that she had gone out of the church. She is now an active church member.

There were eight members of the Church of The Brethren living about a village located about thirty miles from the church where they held their membership. After pleading for preaching services, a young minister wrote to them that he would go there once a month and do what he could for them, if they would pay his railroad fare. They agreed to do so. The young

minister did so well that within two years a church of thirty members was organized. Sometimes when the minister went there he was given questions to answer. He told that the hardest question given to him to answer was "Why does the church require the sisters to wear bonnets?" He told them that he would answer the question the next time he came there. This gave him a month's time to prepare the answer. His problem was how to give a good answer to the question without giving critics of the church the chance to say that the church had added a commandment to Bible commandments.

His answer, condensed, was this: "The church, to avoid the many evils associated with fashionable dressing adopted a fashion of its own, free from evils. He gave a number of instances where husbands did serious wrongs to get money that their wives and daughters might keep up with the changing fashions. I will give illustration. Two men, one of whom was a member of the Church of The Brethren were talking about women's dressing. The one

said that it cost him not less than two thousand dollars a year to keep his wife as fashionably dressed as she wants to be. The other man said, it costs thirty-five dollars a year to keep my wife dressed in the fashion of the church, and she is dressed as comfortably as your wife.

A woman, belonging to the Church of The Brethren got on a train in Omaha, Neb., to go to her home in Kearney, Neb. After getting a seat, two fashionably dressed women, a mother and daughter, passed by her for seats farther in the car. The mother, who noticed the bonnet as she passed by, came back to find out what the bonnet meant. The woman, who was wearing the bonnet said it meant much to her. She said that she had belonged to one of the large city churches. Her husband was a laboring man, who was making a good living for his family. When she went to church the wealthy women of the church did not see her at all, or barely spoke to her. The church to which I now belong, the rich and the poor all dress plainly and they all wear bonnets

similar to mine. The nice part is that they all treat me as a real Christian sister. The old mother said, "I wish the same thing could be said of all churches.

Tonasket, Wash.

THE TWO WAYS

John Wisler

We live about 80 miles from church and can't always get to services so I will write a few lines for the Monitor today.

As we look about us we can see sin on every hand, but let us have our minds set on heavenly things and not leave these worldly things trouble us for we realize that these things will all pass away but God's word will never pass away. Let us realize that Christ suffered and died and shed his blood for our sins, and has risen again and is now preparing a mansion for us that will not dissolve away. No pain, sorrow, or sin will ever enter there and the joy that it will be at the marriage supper of the Lamb when our Lord shall serve us will indeed be wonderful. We shall sing with thou-

sands of angels, and shall meet Abraham, Isaac and Jacob in this realm of the blest.

I believe we should teach more about the torment, sorrow, grief and pain which shall last forever, which shall be the punishment that is awaiting the ungodly. We have read already about people being burned at the stake which would be an awful death, but it is soon over. In the lake of fire and brimstone this punishment shall be for ever and ever. Are we trying to keep our neighbors from going there? How many parents are bringing their children up to escape eternal damnation? If you are you will not entangle them with the evil things of the world such as the styles, fashions, corrupt conversation and living such as is popular among men. They should be taught quietness, meekness, gentleness, faith, temperance and charity. The younger ones have the same commandments and the same judgments, let us all keep away from the foolish things of the world and bridle our tongues. How often we see the older ones who keep the command-

ments failing to bring up their children in the fear of the Lord as they should.

We still have a land where we can live and worship God according to his will but we do not know how long it will last. When persecution comes, and perhaps it is just at the door, let us hold fast to our faith. We must if we want to escape the torment in the world to come. Let us fear God rather than man. Let us also remember Esau who sold his birthright for a mess of pottage and lost his inheritance. The Lord will not forget us for he feeds the sparrows, and how much more he careth for us; neither will he forget our deeds, whether good or bad. He has every hair of our heads numbered. If we love him as we should his commandments will not be grievous and if we search the scriptures as we should we will know them. It takes praying daily to keep ourselves among those who have washed their robes white in the blood of the Lamb. It will help us to look upward, we will not have as much trouble to keep ourselves from the pleasures of the world. If

we do sin and come short, he is just and willing to forgive us if we confess, and repent of our sins. It is impossible to go back and live the things over where we have come short but let us have faith in God and look upward, ever striving for the crown of righteousness that passeth not away.

Martinsburg, Pa.

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 • **NEWS ITEMS** •
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ASTORIA, ILL

We, the Astoria Dunkard Brethren contemplate a Communion service on Saturday evening, October 5th. Services to begin at 6 p. m., to which we extend a hearty invitation to all the brethren and sisters who can be with us in this service, especially the ministering brethren. We pray that God may put it into the hearts of some of the brethren and sisters to come and enjoy these services with us. Pray for us.

Eld. A. H. Lind.
 H. R. Dickey.

CLOVER LEAF CHURCH

Clover Leaf church met in council meeting Saturday, September 7th. The meeting was opened by singing and reading II Cor. 5, and prayer by Bor. Marion Roesch.

Our Elder Bro. O. T. Jamison presided over the meeting. Delegates were chosen for District meeting. We are expecting Bro. L. B. Flohr to hold a series of meetings for us beginning October 1st. Our love feast will be October 12th, beginning at 10:30, with dinner served at noon. Also meeting all day Sunday, October 13th, and on Monday, October 14th, District meeting at this place.

We invite all to come to these meetings, and pray that they will be a success.

Sister J. L. Wertz,
McClave, Colo.

LITITZ, PA.

We the Northern Lancaser county Dunkard Brethren, expect to have our love feast at Lititz on Sunday, October 20th, starting at 10 o'clock.

We extend a hearty invitation to all who can to attend our love feast.

Susanna B. Johns,
35 E. Lincoln Ave.

ENGLEWOOD, OHIO

August 25th, Bro. William Root of Kansas, came into our midst for a series of meetings. Bro. Root gave us eighteen spirit filled sermons, preaching the word, not fearing man. The attendance and interest was good, we feel all have been made to feel our responsibility more as followers of Christ.

As immediate results two have felt the need of following closer to Jesus and were received by baptism. We rejoice very much to see those who are willing to come to Jesus.

We feel there are others who are counting the cost, and hope and pray they too may make the good choice while there is opportunity.

We wish to announce our love feast to be held October 26th, the Lord willing. An all day meeting beginning at 10 a. m. We extend a hearty invitation to all who can come and worship with us at this time.

ANTIOCH, W. VA.

The Ridge congregation met in council August 30th, 1940, with our Elder, J. L. Myers. Scripture reading from I Tim. 1, and prayer by Bro. Myers.

There was some business brought before the meeting, and all was taken care of in a peaceful manner.

Letters of membership were granted to Bro. and Sister Virgil Leatherman, Bro. Ralph Leatherman and Bro. Herbert O'Brien. We pray God's richest blessing shall go with them.

Bro. Myers preacher for us Thursday night, Friday night and day meeting Sunday. Dinner was served on the grounds. All these services were well attended.

One soul was added to our number from the Church of The Brethren, for which we were very thankful.

Our love feast was held Saturday, August 31st, with 45 surrounding the Lord's tables. We had with us some visiting brethren and sisters from Broadwater chapel and Shrewsbury, Pa.

Our series of meetings were held in April by Bro. J. P. Robbins of Potsdam, Ohio. All the services

were well attended. Bro. Robbins certainly did not fail to lay down the gospel. We believe he can preach like the men of old. We pray he might be spared to preach many more gospel sermons.

We pray the Lord's work may prosper at this place.

Sister Mamie Leatherman, Cor.

NOTICE

The Eldorado, Ohio, love feast will be held on Saturday, October 12th. This will be an all day meeting and you are invited to enjoy it with the church at this place.

SHREWSBURY, PA.

We, the Shrewsbury congregation of the Dunkard Brethren church, met in quarterly council on July 22nd at 7:25 o'clock p. m. to transact the business concerning our congregation which was disposed of in a very pleasant and Christian manner. Our Bro. Joseph Myers conducted the opening devotion, read I Tim. 3, and led us in prayer after which our Elder J. L. Myers took charge.

The reports of our church and Sunday school treasurers were read, and delegates were elected for District meeting. Another feature of this meeting was acted upon and we decided to have evening services in the York church house every fourth Sunday of the month in connection with every Sunday morning Sunday school and preaching services so don't forget our time for services in the York church house and come, a hearty welcome extended to whosoever will.

Note there will be no preaching service at the Shrewsbury house every fourth Sunday evening of the month, every other Sunday morning and evening we have services at the Shrewsbury house.

August 18th we closed a two weeks' series of meetings, conducted by Elder J. P. Robbins of Potsdam, Ohio. He gave us a very inspiring meeting.

Charles H. Ness, Cor.

R. 1, Dallastown, Pa.

PLEVNA, IND.

Revival meetings will begin September 22nd, with Bro. A. B. Rice, evangelist. Also our love feast at the close of the two weeks' meetings, on October 5th.

Iona Lantz.

THE INFLUENCE OF THE MOVIES

We Cannot Ignore Movies

I. E. Burkhart

The term "movies" as used in these articles refers to the modern commercialized motion picture as shown in theaters for recreation and pleasure. All parents in homes where there are growing children are compelled to take some attitude toward the movie. Pictures are shown in practically every city, town, and

hamlet throughout the country. In many cases schoolteachers become mediums to advertise what they consider "good movies." Even some popular churches and Sunday schools recommend certain movies. In some cases children receive a birthday card from the president of some local theater enclosing a free ticket to the picture shown on or near their birthday. And so on, through magazine, newspaper, glaring posters, etc., the modern movie is advertised and woven into the warp and woof of our modern life.

Definitely Affects Life Patterns

The influence of the movie bears very definitely upon the behavior of the American public. One of the experts connected with the Motion Picture Research Council says that "the motion picture is powerful to an unexpected degree in affecting the information, attitudes, emotional experiences, and conduct patterns of children, and . . . the content of current commercial motion pictures constitutes a valid

basis for apprehension about their influence upon children." John J. Tigert, formerly United States Commissioner of Education, and now president of the University of Florida, expresses the same opinion when he says: "The motion picture in its present stage is the most powerful influence now known, and as its use increases its power to influence the public will increase." A prominent editor of a motion picture magazine receives about 80,000 letters per year from people who patronize the theater. While employed and paid by the industry, this editor admits that the people who write these letters, both deliberately and unconsciously, reveal the influence which the screen has upon their manners, dress, morals, and love making, and the degree to which movie stars mold the conduct patterns of Americans, especially children and young people.

Movie Facts Well Remembered

Drs. Holaday and Stoddard conducted experiments with over 3,000 grade-school children, high-school stud-

ents, and adults to determine how much they remember from the movies they see. The eight- and nine-year-old children were found to retain sixty per cent as much as the adults who saw the same picture. If therefore a father attends the theater with an eight-year-old son or daughter, for every five points which the father noted the child noted at least three.

Another surprise which the investigators received was with reference to the amount remembered over a long period of time. The old theory that children forget everything right away, as water flows off the proverbial duck's back, exploded completely when a second test was given the group after six weeks had elapsed. The eight- and nine-year-olds, third and fourth grades, still retained ninety-one per cent of what they knew at the time of the first test. Fifth and sixth grades remembered ninety per cent, and the high school student eighty-eight per cent. The adults, strangely, had the lowest rank with eighty-two per cent. What the children received with the pliability

of wax they retained with the durability of marble.

In the light of these facts, the screen becomes a gigantic educational system with an instruction more successful than the present textbook variety. Books cannot vie with the screen. Pictures have two means of reaching the human consciousness, the visual and auditory. Estimating conservatively, children retain as high as sixty per cent of what is seen at a movie; and where is the professor who has the courage to compare the record of his classes with this record of movie-instructed children?

Millions Throng Movie Avenue

When one learns how many American people attend the theaters one begins to realize why it is that this industry "is powerful to an unexpected degree," and why the influence of movies upon children may be called "a valid basis for apprehension." The Research Council after four years of careful investigation states that "77,000,000 people in the United States attend the movies each week. 28,000,000 of these

are adolescent young people;; 11,000,000 of them are not over thirteen years old. These seventy-seven million people stay in the theaters an average of two hours on each attendance." This means that over half of the population of the United States gives two hours per week to movie attendance.

From the standpoint of public influence the Sunday school is perhaps greatest educational force for righteousness. How does it compare with the movie? Using the figures of the World's Sunday School Convention held in Norway in 1936, we learn that a little over 37,000,000 people are enrolled in all the Sunday schools in the world. Of these, 22,633,783 were enrolled in North America, and of this number the United States alone had enrolled 21,000,000. But not all enrolled attend regularly. Proof for this fact may be found by comparing the number enrolled with the number actually attending in any group of Sunday schools you know. Which means that the total attendance will be considerably lower than the enrollment figure.

Therefore, allowing for

irregularity in attendance, we can say that 19,000,000 people each week attend Sunday school in the United States. In Sunday school they spend an average of not more than one hour. We would then have 77 million in the movies for two hours each week and 19 million in Sunday schools for one hour. In other words, four times as many people attend the movies as attend the Sunday school and stay there twice as long. All other factors being equal, the ratio of influence between movie and Sunday school becomes eight to one in favor of the movie. But all other factors are not equal. The movie uses the most highly paid talent, has the most attractive buildings, and deals with exciting themes while the Sunday school employs large numbers of teachers who often do little more than put in the time. Besides, the Sunday school uses materials which are most important from a moral standpoint, yet the themes are not so alluring to children and youth. One is therefore driven upon the conclusion that the theater is influential beyond comparison, and in modern life

wields an influence that is second to none.

Movie Colony Has Low Morals

In addition to that weekly multitude of 77,000,00 who each week throng up Movie Avenue to be entertained for a total of 154,000,000 hours there is another factor which must not be forgotten. The movie colony of producers and actors, with occasional exception, is a bad and immoral set, and if their industry is "powerful to an unexpected degree" in molding the conduct patterns of children and young people, to what can America look forward when these "movie-made children" become the pilots of church and state?

The movie colony breaks down the Bible standard on marriage. Jesus said that "whosoever putteth away his wife and marries another commits adultery." (Mark 10:11.) Divorce and remarriage are the rule, not the exception, among the Hollywood stars. Because Douglas Fairbanks, Jr., and Joan Crawford lived together five years before being divorced the movie magazines called theirs "the

perfect marriage." That was in 1933. Two years later Joan married Franchot Tone, and while this article is being written, she is reported to be seeking divorce again. Movie stars generally are not true to their marriage vows. It is an established tradition among them that marriage is not sacred. Such notices as the following appear again and again in newspapers and movie magazines: "Constance Bennett has been married three times;" John Barrymore has had four wives;" "Now that Virginia Bruce has married again;" "Gene Markey, ex-husband of Joan Bennett;" "Rhea Gable, second wife of Clark Gable, sues for divorce because for three years Clark has been courting Carole Lombard."

Marriage fidelity and moral purity are impossible for movie actors and actresses as long as the movies are what they are and men and women are what they are. Moral purity is a matter of clean, straight thinking and of clean, restrained living and doing. But what are the thoughts and actions of Hollywood concerning marriage? How can they practice restraint and re-

serve between the sexes? To produce the pictures as they are today it is necessary for them to assume attitudes and to practice postures and relationships which cater to lewdness and lust. When a young woman in one picture is held in the arms of one man repeatedly, desire is aroused, virtue is offended. When the same stars in the next picture embrace other men and women, and then repeat the same thing again and again in still other pictures with yet other men and women, the inevitable result is a breaking down of moral reserve, of modesty, and of virtue. The apostle Paul was afraid to tamper and play with sin. He said we should "flee youthful lusts" (II Tim. 2:22) and "avoid every appearance of evil" (I Thess. 5:22). Imagine Paul patronizing the modern movie with its intemperance, suggestive actions, nudity, hold-ups, jail breaks, and robberies. This done, then imagine the average movie actor or actress having clean thoughts about love and marriage.

Take Hollywood's influence on temperance. Modern science teaches us

that tobacco and alcohol are both harmful and habit forming, that they destroy mental and bodily efficiency. But Hollywood encourages the use of cigarettes and of alcoholic liquors. According to a recent analysis of many films, eighty-five per cent of the people shown in pictures smoked cigarettes. Again and again movie stars appear in cigarette advertisements and receive pay for saying that "Luckies are easy on the throat," or that they would "Walk a mile for a Camel," or that "Chesterfields satisfy." So it is with drinking. Of 115 films analyzed, sixty-six per cent show drinking, and forty-three per cent exhibit intoxication. Another investigator says that seventy-eight per cent of all pictures contain liquor situations, from which it is understood that Hollywood drinks in the pictures and out of the pictures. Nor are they any better when it comes to gambling. They attend the races and games and do their share of the betting.

Movies Motivated by Greed

From a business view-

point the movies are a bad example, since they are based on the principle of greed. Pictures must be shown that will draw the crowds. Gain is sought regardless of harm done. Why the sex stories on the screen? Why is it that all the actresses practice at least semi-nudity? Why the suggestive and bawdy lines? Why the love triangles and the clandestine meetings? Why are prostitutes idealized in the moving pictures? The reason is this—such pictures will get crowds, crowds of the lustful, crowds of the ignorant and curious, and crowds from whom the promoters may get money. The motive of the industry is greed, and that motive puts the moving picture industry in the same class with saloon keepers, dope-peddlers, white slave traffickers, and kidnappers, all of whom practice their trades for gain regardless of the harm done to men, women and children.

Notoriety Versus True Fame

Nor is the colony any better when it comes to standards of success or fame. The fame that actors and actresses seek is not a

fame based upon worthwhile achievements but is rather based on a cheap notoriety, trivialities, and sex appeal. As John R. Rice has said: "To have the biggest Hollywood house, to give the biggest parties, to wear the most expensive gowns, to receive the greatest amount of fan mail; these, it seems, are the highest thoughts that enter into the minds of those who make moving pictures. But it is usually worse than that. The notoriety they seek is a kind of exhibitionism. Women stars delight in having their measurements known to all the world. They delight in having their pictures taken in bathing suits, or in almost no clothes, as many times is the case. Film stars dote on their legs. The most rigorous care and exercise are taken to make those members, which decent women for centuries have thought better to cover with clothes, more beautiful than some other star's. The kind of fame that depends on bedroom scenes, questionable situations, suggestive lines, and exhibition of sex appeal is the fame sought by moving picture stars! Too the

old-fashioned, intelligent, modest, decent, Christian people, that motive must seem unworthy and wicked."

We conclude this article with the suggestion that the influence of the theater is not only "powerful to an unexpected degree" but is powerful for evil. To the writer, the theory seems false which holds that theater attendance is a business proposition in which people of high ideals can buy entertainment from whoever can furnish it regardless of character. At a picture show one is as much influenced by, and associated as much with movie stars as if one attended dances, plays, and social affairs of various kinds with them. Shall those people who break down the sacredness of marriage, who practice lewdness and lust, who smoke, drink, swear, and gamble, all because it brings them fat salaries; shall they set the standards of dress, or courtship, of love, of marriage, and of moneymaking for the boys and girls of today who are to be the men and women of tomorrow?

(To be continued.)

GOD IS NOWHERE

A hard, stern man upon a sick bed lay,

More and more feeble with each passing day;

No hallowing dream of heavenly peace was there,

No ray of love divine, no breath of prayer.

Kind Christian friends, on holiest mission bent,

Came bright and hopeful—sad and anxious went;

Angry at last at each persistent call,

With firm refusal denied them all;

The Savior's sacred name he would not hear,

His loving words could find no listening ear.

"Wife, fetch the blackboard and a bit of chalk!

One way remains to stop this senseless talk.

"I will write something which is truth indeed,

And have it placed where everyone may read."

The thin weak hand that scarce the chalk could hold,

Wrote, "God is nowhere," very large and bold.

The fearful sentence met his waking sight,

In wretched mockery, by day and night;

Time crept along, hour after hour passed o'er,

While the death angel still his touch forbore.

Lower and lower the flickering flame,

And slower yet the fitful pulses
came.

Then, happier change repaid the
anxious view—

And hope so long denied, sprang
forth anew.

Through every vein a fuller current
flowed,

And heaven once more the gift of
life bestowed.

Soon the fond father sought his
banished child,

Who erst with prattle sweet his
heart beguiled.

Charmed to come back, she told
her little news,

And showed her "nice new gown
and pretty shoes;"

"And that's not all"—the tones
grew eager now—

"For I can read, my aunty taught
me how "

"Nonsense, my dear!" the father
quick replied,

"You cannot read, of that I'm
satisfied."

"Yes, father dear, oh yes, I truly
can,

For aunty taught me," and the
child began

To look around, perchance to find
some way

Of proving what her words had
failed to say.

The father smiled, and pointing to
the wall,

Said: "Well, read that, if you can
read at all;"

She hesitated and the father spoke,
"I told you so, I knew it was a joke."

But still she strove, her deep and
earnest eyes

Fixed on the board and soon in
glad surprise,

Exclaimed, "I know it now! Oh,
yes, I see!

God-is-now-here—the last word
puzzled me."

The conscience-stricken man, in
mute amaze,

Covered his face to hide his startled
gaze;

While from the rocky fount, un-
touched for years,

Burst forth a flood of pure and
holy tears.

"My God! my child—and has my
darling learned

What I, with death so near, denied
and spurned?

Father, forgive! and fill with love
divine,

That life Thy mercy spared, now
wholly Thine."

Selected, Elta K. Harman,
Industry, Ill.

THE BOOK WE WRITE

Each of us are writing a book of
our own,

The number of pages in it to us un-
known;

Each year we live we turn one page,
How many we have turned others
call our age.

The turning of the first pages made
little difference to us,

Turned without our knowledge
there was very little fuss;

Then someone taught us of these
pages to know,

To us at that time they were turned
very slow.

One day we came to page number
ending with a teen,

Then noticed the page was all
white and clean;
How nice it would be these pages
to fill,
Just the very thought of it gave us
a thrill.

Ah! when the leaves of the teens
had all passed by,
Glancing back over them we
breathed a sigh;
For the pages that were formerly
so snowy white,
With blots and scratches were an
awful sight.

Then came the page where Jesus
came in,
When we finally decided a new life
to begin;
He wiped the blots and scratches
away,
But some blots leave stains that
always stay.

In later years when out on our own,
We meet with many obstacles form-
erly unknown,
Where many decisions we alone
must make,
At many cross roads say which way
we would take.

Page after page so swiftly is turned,
As the lessons of life are continu-
ally learned;
We fill the leaves with hopes and
fears,
With sunshine and shadow, joy or
tears.

It is up to each one to write what
we will,
And to fill our own book with good
or ill;
If the pages are kept all shining
and bright,
It will help some other to live for
the right.

It makes little difference how many
pages we fill,
When God closes the book our pen
is still;
Then may leaves aglowing with
a glorious light,
Show to the world "The Lord helped
us to write."

—Selected.

THE SUMMER TRAIL

The Summer trail is left behind,
The Autumn now is here,
And drooping flowers now we find,
Although the skies are clear.

The rainbow tints of Autumn's glow,
Are bright with golden hue,
While cooling breezes gently flow,
With drops of heavy dew.

The tulips and the daffodil,
The old-time garden rose,
The wild flowers high upon the hill,
Are in a calm repose.

And so the seasons cannot fail,
Where once the sun beams trod,
For Autumn's on the Summer trail,
And ordered so from God.

The stars shine over the land,
The stars shine over the sea,
The stars look up to God above,
The stars look down on me;
The stars will live for a million
years,

For a million years and a day,
But God and I shall live and love
When the stars have passed away.

—Anon.

Nothing happens to anybody
which he is not fitted by nature
to bear.—Marcus Aurelius.

God answers sharp and sudden on
some prayers,
And thrusts the things we ask for
in our faces,
A gauntlet with a gift in't.
—Anonymous.

Oh, joy is like the magic cup;
I lift it to the sky
And still the more I offer up,
The fuller joy have I!
—Charlotte Porter.

ADULT SUNDAY SCHOOL
LESSONS

- Oct. 6—Mark 10:28-52.
- Oct. 13—Mark 11:1-14.
- Oct. 20—Mark 11:15-33.
- Oct. 27—Mark 12:1-27.
- Nov. 3—Mark 12:28-44.
- Nov. 10—Mark 13:1-23.
- Nov. 17—Mark 13:24-37.
- Nov. 24—Mark 14:1-21.
- Dec. 1—Mark 14:22-53.
- Dec. 8—Mark 14:54-72.
- Dec. 15—Mark 15:1-22.
- Dec. 22—Mark 15:23-49.
- Dec. 29—Mark 16:1-20.

PRIMARY SUNDAY SCHOOL
LESSONS

- Oct. 6—Joshua the New Leader. Josh. 1:1-18.
- Oct. 13—Crossing the Jordan. Josh. 3:1-17.
- Oct. 20—How the Walls of Jericho Fell. Josh. 6:1-21.
- Oct. 27—Achan's Sin and Punishment. Josh. 7:1-26.
- Nov. 3—Joshua Worships and Reads God's Law. Josh.

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- Nov. 24—The Call of Gideon. Judg. 6:11-40.
- Dec. 1—Gideon and His Three Hundred Men. Judg. 7:1-25.
- Dec. 8—Sampson's Great Strength. Judg. 16:23-31.
- Dec. 15—Ruth and Naomi. Ruth 1:1-18.
- Dec. 22—The Birth of Jesus. Luke 2:1-20.
- Dec. 29—Review. Moses to Ruth.

BIBLE MONITOR

Vol. XVIII

October 15, 1940

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE DOCTRINE OF CHRIST REJECTED

It is clearly evident that this generation to a large extent is rejecting the gospel as revealed by our Lord Jesus Christ. Even a large per cent of those who do make a profession of Christianity refuse to be governed by the teachings of the Christ. It is not because people cannot understand these teachings for they are simply and clearly set forth, so that people in this enlightened age cannot plead ignorance. The trouble is, that rebellious spirit, that satanic power is operating in the hearts and lives of men to the extent that they refuse to walk meekly, and humbly before God in fear and loving servitude. Somehow Satan through his subtlety causes men to become exalted in mind and they

set up their own judgment against the judgment of the Almighty.

Not content with the plan of salvation or the system of religion as set forth and authorized by the Christ, men of depraved mind and destitute concerning the truth vainly devise means whereby they hope to save themselves from their lost and undone condition. The thing that has wrought such havoc in the ranks of professing Christendom of late years is that many of the churches have fallen victim to a leadership of this type of men. The apostle Paul throws some light on this matter in writing to Timothy: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness he is proud, knowing

nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." (I Tim. 6:3-5.)

In rebuking the Scribes and Pharisees at one time Jesus made these statements: "Well hath Esaias prophesied of you hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7:6-9.) It is clearly declared in this reference that if we set aside the doctrines of Christ and substitute the teachings of men our worship is vain—our religion is in vain. This appears to be

the condition that is prevailing in our day. A wonderful system of religion; great and expensive church houses, large congregations, high salaried pastors polished and refined, lettered and learned; a broad program of entertainment, recreation and social betterment covering the whole year, everything carried on systematically and up to date in every respect but, not in harmony with the teachings of Christ. "Vanity of vanities, saith the preacher; all is vanity."

We are instructed at various places in the gospel regarding the conditions which we now see existing about us. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (I Tim. 2:1-3.)

"And many false prophets

shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.”) (Matt. 24:11-12.) “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” (II Pet. 2:1-2.) It is the fulfillment of prophecies like these that indicate the period of time in which we are now living. Since so many of those who make a profession of Christianity are rejecting the teachings of Christ it is not to be wondered at that the way of truth has fallen into disrepute and is evil spoken of. If we expect to convince men in this generation that there is a reality to the religion of Jesus Christ, those of us who profess to be Christians must consistently live the teachings that Christ gave us; otherwise our profession will be in vain.

REGARDING CONSCRIPTION

The conscription or compulsory military service law has been enacted and October 16, 1940, has been set as the day that all men who are between the ages of 21 and 36 are required to register. The penalties for failure to register are very severe.

The provisions of the law in regard to conscientious objectors to military service are as follows:

“(g) Nothing contained in this Act shall be construed to require any person to be subject to combat training and service in the land or naval forces of the United States who, by reason of religious training and belief is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this Act, be assigned to noncombatant service as defined by the President, or shall, if he is

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found to be conscientiously opposed to participation in such noncombatant service in lieu of such induction, be assigned to work of national importance under civilian direction. Any such person claiming such exemption from combatant training and service because of such conscientious objections shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board provided for in sec-

tion 10 (a) (2). Upon the filing of such appeal with the appeal board, the appeal board shall forthwith refer the matter to the Department of Justice for inquiry and hearing by the Department of Justice or the proper agency thereof. After appropriate inquiry by such agency, a hearing shall be held by the Department of Justice with respect to the character and good faith of the objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board (1) that if the objector is inducted into the land or naval forces under this Act, he shall be assigned to noncombatant service as defined by the President, or (2) that if the objector is found to be conscientiously opposed to participation in such noncombatant service, he shall in lieu of such induction be assigned to work of national importance under civilian direction. If after such hearing the Department finds that

his objections are not sustained, it shall recommend to the appeal board that such objections be not sustained. The appeal board shall give consideration to but shall not be bound to follow the recommendation of the Department of Justice together with the record on appeal from the local board in making its decision. Each person whose claim for exemption from combatant training and service because of conscientious objections is sustained shall be listed by the local board on a register of conscientious objectors."

The President is authorized by the law to make rules and regulations to carry out the registration, and the drafting from those registered, as follows:

"Sec. 10 (a) The President is authorized—

"(1) to prescribe the necessary rules and regulations to carry out the provisions of this Act;

"(2) to create and establish a Selective Service System, and shall provide for the classification of registrants and of persons who volunteer for induction under this Act on the basis of availability for training

and service, and shall establish within the Selective Service System civilian local boards, and such other civilian agencies, including appeal boards and agencies of appeal, as may be necessary to carry out the provisions of this Act. There shall be created one or more local boards in each county or political subdivision corresponding thereto of each State, Territory, and the District of Columbia. Each local board shall consist of three or more members to be appointed by the President, from recommendations made by the respective Governors or comparable executive officials. No member of any such local board shall be a member of the land or naval forces of the United States, but each member of any such local board shall be a civilian who is a citizen of the United States residing in the county or political subdivision corresponding thereto in which such local board has jurisdiction under rules and regulations prescribed by the President. Such local boards, under rules and regulations prescribed by the President shall have power within their respective jurisdiction

to hear and determine, subject to the right of appeal to the appeal board herein authorized, all questions or claims with respect to inclusion for, or exemption or deferment from, training and service under this Act of all individuals within the jurisdiction of such local boards. The decisions of such local boards shall be final except when an appeal is authorized in accordance with such rules and regulations as the President may prescribe. Appeal boards and agencies of appeal within the Selective Service System shall be composed of civilians who are citizens of the United States. No person who is an officer, member, agent, or employee of the Selective Service System, or of any such local or appeal board or other agency, shall be exempted from registration, or deferred from training and service, as provided for in this Act, by reason of his status as such officer, member, agent, or employee."

All men registered will be placed into one of four classes. The first class will be those not having reason for deferred classification, such as single men with no

one dependent upon them, and not employed at work classed as important.

The second class will be a deferred class, so classed because of the nature or kind of employment they are in.

The third class will consist of those having dependents to provide for. It was at first stated that all these who were married would be considered as having dependents, but that is now changed, and married men with, say no one dependent on them but a wife, may be drafted, depending on whether the wife actually has to depend on the support of the husband. Each case will be decided on its own merits as the local board sees it.

The fourth class will consist of those exempt by the law from being drafted because of positions held in the national and state governments.

There has been prepared a card form of membership certificate which should be issued to each brother of the Dunkard Brethren church who is required to register. It is to be signed by the presiding elder and the clerk of the congregation. Each

brother should carefully preserve this certificate, and should have it with him at all times when he has any contact with the registration and draft authorities.

All brethren should make themselves as thoroughly acquainted with the scriptural stand of the church as is possible, (see Polity, pages 8, 9) on non-resistance. Also see petition to the President in the Minutes of last General Conference. Above all, study the scriptures quoted, and any and all others bearing on the subject that you may "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." (I Pet. 3:15.)

And it may be appropriate to say that the meekness should be before both God and man, but the fear should be in no sense the fear of man, but the fear of God only. "The Lord is my helper, I will not fear what man shall do unto me." (Heb. 13:6.)

What the work of National importance that is to be given to those who because of conscientious objection to both combatant

and non-combatant military service, may be, it is not possible to conjecture. If it in any way contributes to military equipment or supplies, it is hard to see, under the teaching and requirements of the church, how our brethren could engage in it.

Our brethren, in registering, should make mention of their stand on military training, service, and war. Further they should appear in the church uniform. In the World war it was found very embarrassing to say the least to the conscientious objectors who claimed membership in a church that takes the New Testament position on war, and yet who appeared without the uniform of plain dress which their respective churches asked them to wear. One such was told by the Secretary of War that if he wanted exemption from service, he must do what his church asked, and not only what it required.

In no case should a brother accept a military uniform to wear. (See Polity.) Nor should he accept formal induction into the military service, nor into the "work of national im-

portance," by what is called an oath, even though it be administered in the form of an affidavit.

Above all, be firm in your faith, for you are the one who will have to stand the test!

In the World war many of those who refused to accept military service of any description were cursed daily, stoned, had dogs sicked upon them, were plied with questions designed to entrap them, and so forth. Always remember that your warfare is to "fight the good fight of faith" and to "lay hold on eternal life." This can only be done by being a soldier of the cross, the emblem of the eternal kingdom, and not by being a soldier under the emblem of a kingdom of this world.

Lewis B. Flohr,
Executive Secretary,
Non-Military Service Com.

**WAR AND DUNKARD
BRETHREN CONSCIENCE
PSALMS 44:3**

Marion Roesch

I have for a long time thought of writing on this

subject, but have hesitated, thinking some more able writer would use the space.

I have been thinking for a long time that the way God fought for the Children of Israel is a good example for the Christian of today.

When the children of Israel exercised faith, God fought for them. Compare Ex. 14:14; Deut. 1:30; 3:22; 20:4; Joshua 6:20; 23:10; Judges 7:22; Gideon 300; c. f. I Sam. 14:6; 17:45.

Our text Psal. 44:1-3 says, "Our fathers have told us." How true the Lord did fight for them, as David realized that when they were true to God, one man was as good as a multitude, but God also allowed reverses to come to them when they forgot God.

"War is sin." How will the members of the Dunkard Brethren church stand when the test comes? Our committee appointed to try to get exemption for our young members, they can go so far, but the real test is up to us as individuals. Will war change our belief once it is declared? I have seen members or member's sons volunteer in the last war, and many professing church people seem to forget that

war is sin under such circumstance. "War is sin." Let us as professors of the true religion of the Lord adorn the doctrine of Jésus Christ. Christ says in John 18:36, "My kingdom is not of this world, else would my servants fight, but now my kingdom is not from hence." Jesus told Peter, "Put up thy sword, for they that take the sword shall perish by the sword."

Dear readers, this is not the Christian attitude. Christ taught a doctrine of peace, "If a man smite thee on the one cheek, turn to him the other also," "Pray for them that despitefully use you." "Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely, for my sake." Stephen prayed, "Lord lay not this sin to their charge." (Acts 7:60.) The Apostle Paul says, "I have fought a good fight, I have finished my course, I have kept the faith." (II Tim. 4:7.)

Brethren, what will we do when the testing time comes? Will we be carried away with the crowd? or can we say, "I have kept the faith?" A test such as many of us have never met with,

some of our forefathers suffered persecution for this faith and God blessed them, not with this temporal life, but a golden crown of righteousness.

Dear reader, let us heed the teaching of Paul in Eph. 6:10-18, putting on prayer whereby we may be able to quench all the fiery darts of the wicked one. Amen. LaJunta, Colo.

NON-RESISTANCE

Ralph K. Frantz

This is a subject we should be deeply interested in as we pause and view the conditions upon this sin-cursed earth. It is no time to make apologies but to preach the blessed word with boldness and power. True the Spirit will reveal unto us what we are to say when taken before the powers that be, nevertheless we have great need for earnest studying the reasoning together. As we live in this life we find chiefly three enemies. 1. World, 2. Satan, 3. Self. We must be in this world and must be careful lest we are led astray by the evils thereof.

The world has no enjoyment such as a true Christian has. Satan is on every hand to try to draw us from the truth. He is not after the sinner but after the true followers and yea, trying to deceive the very elect. Then there is self to contend with. We must be very careful lest self try to shove in ahead of the will of God. It takes but little thought to see the terrible state we would get into if we would let self rule our lives. The cause of Christ is in sore need of those that would do the divine will. When something is done that we don't like, self would have us get even.

Dear brethren and sisters, let us strive to keep self under control and let the humble Christian attitude prevail within us. It takes what I call a real man to let someone strike you and not to strike them back or even hold a grudge. The Dunkard Brethren have been opposed to the shedding of blood for over 200 years and let us keep it that way. The Golden Rule has been lost by the American people. The rule seems to be now, down the other fellow before he downs you. (Rom.

10:4. "For Christ is the end of the law for righteousness to every one that believeth." (Rev. 1:1-2.) "God who at sundry times and in divers manners spake in time past unto the father by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

God knoweth his works from the beginning. He is a just God and he never changes, let us obey him. (Rom. 8:9), "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." We are to care for our bodies as a temple for the Spirit, but when things happen beyond our control let us take no thought for the flesh but obey the Spirit. Christ has a great concern for us, let us please him. (Phil. 2:5), "Let this mind be in you, which was also in Christ Jesus." (Matt. 5:21; 43:44), "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment."

“Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” We see Christ’s example and what great love he showed for us. Let us follow his example and show our love for him by doing his commands.

Kind friends can we not picture him upon the cross and the agony he endured for the salvation of mankind. Let us obey and we shall reign with him. (Rom. 12:17) “Recompense to no man evil for evil. Provide things honest in the sight of all men.” This is contrary to nature but a true follower can do it. A minister was once preaching and a certain man was offended, so he decided to get even with the minister. Meeting was dismissed and the minister went through the crowd shaking hands and speaking to the people, finally he offered his hand to this offended man and this up and slapped him, so the minister dropped his hand and turned the other side, then just stood there. This man said he was never hurt so much in all his life. Are we always able to shew an humble spirit? (Matt. 26:51-52), “And, behold, one of them which was with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.” Therefore one zealous of good works will not take the sword. The true child of God can say with the prophet of old, “Fear not: for they that be with us are more than they that be with them.” Christ himself said in Matt. 26:53, “Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? Christ suffered and so let us not think it strange if we likewise must suffer. As our blessed Master said, the scriptures must be fulfilled. In II Cor. 10 we read, “Now I, Paul, beseech you by the meekness and gentleness of Christ.” Brethren, sisters and kind friends let us manifest the same spirit.

We read in the blessed word that, the ornament of a meek and quiet spirit are in the sight of God of great price, and I say in agony of soul that we need more such in these latter days. (John 18:36), "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." (II Cor. 10:3-4.), "For though we walk in the flesh, we do not war after the flesh. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)." (Heb. 4:12), "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Let us remember the word of God is powerful. If we study the blessed word we will be able to give answer to any man. If you are asked to give reason for your hope and faith, what reason have you? The other war was awful. The things that some had to endure chills our hearts and cannot decently be told. We should encourage one another and so much the more as we see the day approaching.

(John 15:19-20) "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." We need expect no better, for we are not greater than our Master. Let us pray earnestly for an increase in our faith.

(I Pet. 2:21-24 "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did not sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree,

that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I wonder could we do as Christ did?

(I Pet. 2:19) "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." Are we and shall we be able to rejoice that we are accounted worthy to suffer for Christ's sake, as the apostles rejoiced for the same? Then comes to our mind that beautiful song we sometimes sing, "Loving Him Who First Loved Me."

(I Cor. 13:13) "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Pure, true love is a great thing, how many of us possess it? I rather doubt if we comprehend the full depth of love, but let us use it all that is possible and sometime we shall know. Faith, hope and love we now have, the first two we leave behind but love goes with us to the great and wonderful beyond. The questions that were asked the last time—and the church officials were asked to sign papers to that effect.

1. Are you a regular at-

tendant at church?

2. Do you support your church financially? Then quickly, How much?

3. Are you attending communion services?

4. Why, etc., do you believe so and so?

Many other questions put fast to confuse one. So it behooves us to be ready to answer, and try not to become confused, at all times.

Texts we would do well to learn: Ex. 20:13; Matt. 5:21, 43-44; Rom. 12:17-21 and 13:8-10; Matt. 5:9. Study Isa. 53.

Faith is what we need, we cannot have too much. That we all might remain true and faithful unto the end is thy unworthy servant's prayer. May the Almighty ever help us and he will if we but look to him. Watch and pray lest ye enter into temptation. Brethren, sisters and kind friends we need more earnest prayer, come let us pray. It is upon our knees that we will get strength to endure. Let us not fear those that can destroy the body only, but rather serve the Lord with Godly fear. Come let us praise his holy name for the wonderful blessing we still enjoy. Praise God from

whom all blessings flow, for his merciful kindness is still great toward us.

Peru, Ind.

THE CONTENTS OF THE MOVIES

I. E. Burkhardt

In the former chapter we were concerned primarily with the general influence of the movie industry. In this chapter we propose to tell why this influence is on the side of evil. Who has not heard it said that there are "good shows" as well as bad. Among those said to be wholesome and good one finds such names as Ben Hur, The Big Parade, The Covered Wagon, The Vanishing American, Abraham Lincoln, The Ten Commandments, The King of Kings. The writer has seen none of these, hence has no personal opinion as to their merit. But many theater-goers freely admit that one never knows in advance whether a show is going to be good or bad. In fact, they say that most all "good shows" have "some things" thrown in. John R. Rice goes as far as to say: "There is no

movie studio that makes only fine moral films. You cannot find even one film with no wicked, immoral actors and actresses. When you see Shirley Temple you also see other players. When you see a child at play, you also see partly nude women, drinking, sex themes, and killings in the same films."

Says the Bible: "The love of money is the root of all evil." (I Tim. 6:10.) For thirty pieces of silver Judas betrayed his Lord. Men who make whisky do not make it for the good it will do. They make it for the money. Men who manufacture cigarettes do not do so for the good of humanity; they make them because there is money to be gotten. Dope peddlers do not smuggle their cursed poisons into high schools so that boys and girls may get better grades. What matter the funkies? What matters drunkenness? What matters narcotic poison? What matter highways strewn with wrecks and death? What matter prisons full of criminals? No matter at all to the promoters who make the money! So it is with the movies. "There is no studio that specializes in

stories and plots with nothing seductive or suggestive in them." An industry based upon greed and notoriety will not ask what it can produce in order to raise the moral tone of a community, but it will ask what can be shown in order to get larger crowds who will in turn pay them larger profits. The Research Council charged with the task of making "a detailed, scientific, and educational investigation" of the movies came to the conclusion that sex, crime, robbery, murder, and impure love are the principal features of most movies, that "somewhere between seventy-five and eighty per cent" of all pictures deal with those themes. If these movies are "powerful to an unexpected degree" in shaping conduct patterns, there is small wonder that experts should say they constitute "a valid basis for apprehension" about their influence upon children and youth.

Crime and Sex Overemphasized

Dr. Edgar Dale, one of the investigators, undertook the task of analyzing some 1500 movies and their con-

tents. He examined 500 films for each of the years 1920, 1925 and 1930. Out of the 500 pictures of 1920, eighty-two percent dealt with the major themes of crime, sex, love; of those of 1925, seventy-nine per cent were preoccupied with these themes; and in 1930, seventy-two per cent. The average for the three years is over seventy-seven per cent. If we recall the fact that seventy-seven million people attend the movies each week, and that eleven million of them are under 13 years of age, it is disheartening to think of the influence of scenes of violence, lust, sex, murder, adultery, crime, and drink.

The League of Nations has a Committee of Child Welfare which analyzed two hundred and fifty American films and found in them: ninety-seven murders, fifty-one cases of adultery, nineteen seductions, forty-five suicides. Of the characters in these two hundred and fifty films there were: one hundred and seventy-six thieves, twenty-five prostitutes, thirty-five drunkards. Quite a variety of subjects and personalities with which to fill the eyes, ears and

minds of small children, adolescents, and adults.

The city of Chicago in order to reduce the objectionable features of films shown in the city, appointed a Board of Censorship. This Board eliminated the following from seven hundred and eighty-eight pictures: eighteen hundred and eleven scenes of assault with guns with intent to kill, one hundred and seventy-five scenes of assault with knives, two hundred and thirty-one scenes of hanging, seven hundred and fifty-seven scenes of attacks on women for immoral purposes, nine hundred and twenty-nine scenes of nudity and seminudity, twenty-one scenes of jail-breaking.

The above statistics analyzed show that there was an average of nearly one attack on women for immoral purposes to every film, an average of more than one scene of nudity and seminudity to each picture, and an average of more than two scenes of assault with guns with intent to kill in each picture, besides the scenes of attempted murder with knives, and the jail-breaks. The readers

must not think that all such scenes were eliminated by the Chicago Board of Censors. Only the most offensive were taken out. Many cities have no such board of censors, and over the country at large these scenes which were too vile for Chicago were shown without restraint in thousands of movie theaters.

The foregoing should, in any case, clear our minds as to what people are likely to see at the pictures. The chances are three out of four that every time they go to the movies they will see some story unfolding a plot major preoccupations—love, sex or crime. This probably explains why foreigners so frequently conclude that America must be a highly erotic and criminal nation.

There are those who claim that crime pictures will aid in the prevention of crime. Mr. Will Hayes, who is employed by the movie studios to serve as an arbiter between the screen and the public, claims that "the proper treatment of crime" on the screen is justifiable and necessary. The only quarrel with this claim is over the word

"proper." When is crime portrayed properly?

Dr. Dale sought to learn what crimes are most often shown in the movies. He selected 115 pictures at random in which were found fifty-four murders, fifty-nine cases of assault and battery, thirty-six hold-ups, twenty-one kidnappings, seventy-one deaths by violence, plus numerous other crimes. There were altogether four hundred and six crimes actually committed and forty-three more attempted—all in 115 pictures selected at random. This would make an average of about four crimes to every movie. This question answered, the investigator asked the further question—What do the movies portray as the consequences of the criminal's act to the criminal himself? The answer to the last question was found in a detailed analysis of forty pictures, in which no less than fifty-seven criminals committed sixty-two crimes.

Many Criminals Escape Punishment

Three of the fifty-seven criminals were arrested and held; four were arrested

but released; another four, after being arrested, escaped; seven were arrested and their punishment was implied. In one group of five, three were arrested, one gave himself up, another's arrest was allowed to be inferred and all were legally punished. Twenty-four criminals were punished by what may be described as extralegal methods—by their own henchmen, by other gangsters and in a variety of ways with which the law had nothing to do. In seventeen cases the punishment was primarily accidental, and fifteen criminals went wholly unpunished. Some of the unpunished crimes were, murder by the hero, kidnapping by the hero, kidnapping by the villain, stealing by the hero, embezzlement by the hero, embezzlement by the heroine, and house-breaking by the hero.

Crime is not properly portrayed when only one-fifth of the criminals receive legal punishment, when two-fifths are simply punished outside the law, and when one fourth go scot-free. Is there any doubt but that these facts will be infallibly registered

by many youthful minds? Adults realize that the movies are make-believe in which the characters are not real, but the reactions shown in the tests prove that too many young people and especially children, the world of movies is no less real than life itself.

It is therefore not too much to say that the moving picture business is in the crime business, the murder business, the kidnapping business. The movies cram into the minds of boys and girls, young men and women, the thought that murder and crime of every kind make up the normal life. What must be found in the minds of the seventy-seven million Americans who attend the movies once a week and remain there for an average of two hours? It is reasonable to suppose that they are soaked with thoughts, memories, and visions of sin: murder, lust, rape, nude women, gangsters, jail-breaking, necking, impure love, and intemperance? As Paul says: "They are filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit,

malignity; whisperer, backbiters, haters of God" (Rom. 1:29-30.) How can the movie fan think upon the things that are true, that are honest, that are just, that are pure, and that are lovely? (Phil. 4:8.)

Love Portrayed as Animalism

The love portrayed in the movies is unholy and unnatural. By the public exhibition of sex charms love seems like animalism instead of an ennobling admiration of one person for another. Time was when love was regarded as more than the mere carnal mating of two human bodies; when there were holy and sweet mysteries about love; when men did not expect all liberties before marriage and decent women did not give them. We can be thankful that there still are those who marry for love of personality, and attraction of soul and not merely for sex appeal. The open, shamless, licentious love-making exhibited by the movies is unwholesome and evil.

One need not be about a great deal to learn that many young people who do

not even pretend to be in love, dance with each other, swim with each other, and take all sorts of liberties with each other. So much can be seen which smacks of promiscuity, of disrespect toward the bodies of the opposite sex, and of disregard for the sensibilities of onlookers. One need not hesitate to say that the moving picture with its so-called love scenes has been one of the leading factors in bringing these things to pass. Love as portayed on the modern screen is calculated to stir human desire, but is not calculated to grow modest, lovely, sweet-charactered, unstained women, nor reverent, continent, self controlled men.

Honest Toil Depreciated

Not only is there "a regrettable dwelling upon crime and preoccupation with sex," but there is also a deplorable depreciation of humble toil and commonplace living. Referring to the occupations of the characters in the 115 films which Dale analyzed, we learn that thirty-three per cent of the heroes, forty-four per cent of the heroines, fifty-four per cent of the villains, and sixty-three per cent of the villainesses who are poor the run is only between five and fifteen per cent.

In these 115 films there are eight hundred and eighty-three characters classed under the following occupations: "professionals," the largest single class for heroes; "no occupation," the largest class for all characters combined; "commercial," ninety; "occupation unknown," eighty; "illegal occupation," such as gangsters, bootlegger, smuggler, thief, bandit, blackmailer, and prostitute, eighty; "theatrical," seventy-six; "high society," was next in order. These groups account for six hundred and forty. The remainder are scattered among many callings, and notable the fact that common labor is not included in them at all. Forman concludes by saying: "Were the population of the United States, or the population of the globe itself, so arranged and distributed, there would be no farming, no manufacturing, almost no industry; no vital statistics (except murder), almost no science, no economics. Such a world

would speedily starve to death."

Immorality Glorified

Dr. Dale, in "Our Movie Made Children," comes to the conclusion that many movies present illicit love and sex delinquency as desirable. Magazine "Time," in discussing movie stars, names a dozen female stars and says that these actresses had all in recent pictures attractively performed functions ranging from "noble prostitution to carefree concupiscence." One movie editor says of Greta Garbo, that "throughout her entire career she has always touched on the shady side of life." And again he says: "Norma Shearer's success was only mediocre until she came along to play the part of the reckless girl . . . since then she has been ravishing and revealing." Mae West's fame is based on her role as a prostitute and she was paid a fortune for her suggestive sayings and actions on the screen. Pictures that exalt fallen women and adulterous men, holding them up to adoration and emulation, are of Satan, not of God, and God's children can have no part or lot in

such sin.

In the book of Revelation the apostle John alludes to the pernicious influence of Rome, but uses the name Babylon. Babylon is called "a great city" (Rev. 14:8); "the great whore" (17:1); "a woman" (18:3); "mother of harlots" (18:5.) This writer believes that the beast out of the sea (Rev. 13:1) represents godless government because this beast performs a political function, having authority to rule over nations (13:7). The beast out of the earth (13:11) represents apostate religion because it performs a religious function by causing the dwellers upon earth to worship the first beast (13:12). Babylon is neither political nor religious, but is a pernicious influence in society. She brings about a corrupt social order. She corrupts the morals of government officials (17:2); merchants and business men (18:3, 11); in fact all society is corrupted by her harlotry and fornication (14:8; 18:3). Of all Babylon's crimes the greatest is the moral degeneration which she brings about. Therefore Babylon is any system that

corrupts morals and makes people unfaithful to God. This is exactly what the movies have done and are doing. Any institution that commercializes sex, crime, and impure love plays the role of Babylon.

The movies cannot be separated from those degenerating processes in modern society which break down morals. Only eternity can reveal the intricate pattern of evils done to the heart and mind of those who attend the movies. Churchgoers and churches are usually belittled. Preachers are pictured as sissies. Religion is held up to scorn in the most subtle way. Science so-called is held up as a superior to the Bible. The theories of evolution are taken for granted. Little by little movie-goers put New Testament religion in the background. The movies leave little taste for fundamental Christianity, little confidence in the churches, little interest in gospel preaching, and little time for churches, little interest in gospel preaching, and little time for church attendance. The modern Babylon is still corrupting rulers, enriching merchants

and business men, and breaking down the morals of society in general. And this is to be expected when sex, crime, and love are the basic themes; when these are developed by greedy, devil-may-care, money-loving promoters; when in turn these themes are played by actors and actresses who marry, divorce, and remarry at will; when actors and actresses achieve only mediocre success until they begin to play the role of reckless girls, illicit love-seekers, prostitutes, jail-breakers, burglars, murders, and the like. But according to John, Babylon will fall, will be avenged by God, will be burned up with the fires of judgment and torment. (Rev. 18:9-10, 20.)

(To be continued.)

NEWS ITEMS

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council September 14th, beginning at 1:30 p. m. Meeting was opened by singing. Bro. Koones read Acts 5:1-16 and led in prayer.

Bro. Lorenz then took charge of

the business which was taken care of in a Christian manner. Plans were made for our love feast which was on October 5th, at the close of our revival meetings which began September 22nd, with Bro. Rice our evangelist.

We also decided to have our harvest meeting on September 22nd. Bro. Rice delivered the sermon.

We invite everyone who can to join with us.

Iona Lantz.

WENATCHEE, WASH.

The Wenatchee Dunkard Brethren church met in quarterly council September 15th, at 5 p. m. The meeting was opened by Bro. E. Pratt by reading Col. 3, and commenting thereon. Bro. H. M. Law then led in prayer.

Elder D. B. Steele then took charge of the meeting. The election of delegates to District Meeting resulted in Elder D. B. Steele, Bro. Earl Steele and C. E. Inks being chosen, and Bro. H. M. Law and Sister Edna Wise alternates.

September 1st we began holding our services in the W. C. T. U. hall as our former place of worship was needed for school purposes.

C. E. Inks, Cor.
R. 4, Wenatchee, Wash.

ENGLEWOOD, OHIO

Remember the communion service at the Englewood congregation October 26th, and come if you can. Our love feast services have been inspiring occasions for those who come to enjoy them with us.

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* OBITUARY *
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JAMES ALBERT DUKES

Son of Thomas and Ruth Dukes, was born December 31, 1879 in Elkhart township, Noble county, Ind., and departed this life September 18, 1940, aged 60 years, 9 months and 18 days.

On January 18, 1902, he was united in marriage to Cora Belle Smith. To this union was born seven children. The widow and four children survive. One son and daughter died in infancy and one daughter, Ethel Quinn, died nine years ago. Harry and Ralph live in New York, Wilbur near Ligonier and Lucille of near Wawaka; three grandsons, Everett and Charles Juinn and Alfred Lee Dukes.

In 1910 Bro. Dukes united with the Church of The Brethren near Wawaka, Ind., and for several years he has been a member of the Goshen Dunkard Brethren church. He has been a life-long resident of this community, a loyal neighbor and respected citizen, a strong ambitious man, always willing and ready to lend a helping hand to anyone.

He also leaves four brothers, Riley, Melvin, Ward and John and one ssiter, Mrs. Henry Smith.

He became suddenly ill, with a hard stroke of paralysis on Tuesday and passed away the following day.

Bro. J. A. Miller of Wawaka, conducted services at the house, Bro. B. E. Kesler brought the message at the Baptist church at Casperville,

from Amos 4:12, assisted by Bro. Geo. Replogle, both of Goshen, Ind.

MODERN SKEPTICISM

The amount of infidel literature in circulation, is astonishing. Observation shows that a certain form of infidelity, which may be called "Modern Skepticism," is on the increase, published from the pulpit and press. Some of its sayings are the following:

1. "I'm obeying the Gospel as near as I understand it." Implying that it cannot be rightly understood. Is the Gospel clothed in doubtful language? If so, it is no revelation. Its title is false. Christ's mission in the world was to tell us what, and show us how, making the way plain.

2. "That is the way you understand it, but we cannot all understand the teaching of the scriptures alike!" Is it true that the scriptures teach contradictory doctrines? If so, then God is the author of confusion, and Paul is very inconsistent in bidding all the Corinthian Christians to speak the same thing. Observation shows that Bible readers very readily

understand the teachings of Christ and the apostles, but many of them do not think it necessary to obey—don't believe it. This is modern skepticism.

3. "We can't obey all the Gospel." Did Christ command that which we cannot do? How absurd the thought! Please give a list of the duties in the Gospel we cannot do. This doctrine bears marks of skepticism.

4. "It is just as you believe." If this be true, each individual's opinion becomes his own standard and according to each the right to dismiss at pleasure what he deems is not necessary. The Gospel teaches obedience in "all things;" warns against violation or omission of the "least of these commandments." The same Jesus who taught the disciples how to pray, taught them to wash feet; but if it is not necessary to wash feet, we are without means of knowing that it is necessary to pray. This is Modern Skepticism.

Sel., Marion Roesch.

Rob not the poor, because he is poor; neither oppress the afflicted in the

gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them.—Prov. 12:22-23.

The Gospel is more than a book; it is a living thing, active, powerful, overcoming every obstacle in its way—Napoleon Bonaparte.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Mark 10:28-52.
 Oct. 13—Mark 11:1-14.
 Oct. 20—Mark 11:15-33.
 Oct. 27—Mark 12:1-27.
 Nov. 3—Mark 12:28-44.
 Nov. 10—Mark 13:1-23.
 Nov. 17—Mark 13:24-37.
 Nov. 24—Mark 14:1-21.
 Dec. 1—Mark 14:22-53.
 Dec. 8—Mark 14:54-72.
 Dec. 15—Mark 15:1-22.
 Dec. 22—Mark 15:23-49.
 Dec. 29—Mark 16:1-20.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—Joshua the New Leader. Josh. 1:1-18.
 Oct. 13—Crossing the Jordan. Josh. 3:1-17.
 Oct. 20—How the Walls of Jericho Fell. Josh. 6:1-21.
 Oct. 27—Achan's Sin and Punishment. Josh. 7:1-26.
 Nov. 3—Joshua Worships and Reads God's Law. Josh.

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 Nov. 17—Deborah and Barak's Victory. Judg. 4:1-17.
 Nov. 24—The Call of Gideon. Judg. 6:11-40.
 Dec. 1—Gideon and His Three Hundred Men. Judg. 7:1-25.
 Dec. 8—Sampson's Great Strength. Judg. 16:23-31.
 Dec. 15—Ruth and Naomi. Ruth 1:1-18.
 Dec. 22—The Birth of Jesus. Luke 2:1-20.
 Dec. 29—Review. Moses to Ruth.

BIBLE MONITOR

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No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

STRONG DELUSIONS

The inspired word of God cannot be trifled with without serious consequences. Our Maker did not make that great sacrifice of his only begotten Son, an unmerited favor to the lost and undone human race, with a disposition to tolerate a wilful rejection, and ingratitude on the part of those for whom the sacrifice was made. How could the Father see His innocent Son suffer and die that ignominious death on the cross tolerate enlightened and intelligent men wilfully, determinately and deliberately trampling under foot that precious sacrifice that virtuous blood? Anyone who rejects this revelation and this unspeakable gift is taking a life in their own hand and assuming the responsibility for the welfare of a neverdying soul. The terrible consequences of such a step is beyond our comprehension. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31.) "For our God is a consuming fire." (Heb. 12:29.) "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:48-49.)

In spite of all the warnings that have been given, the human family, to a large extent, is rejecting Christ, his gospel, and in so doing are rejecting the God of the universe who sent the Christ and authorized his

gospel. It is due to this fact that the evil conditions which we see about us have developed upon the earth. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

The apostle Paul in writing to Thessalonians foretells how this condition was to develop. In speaking of the period of time preceding the return of the Christ he points out that there would be a man of sin arise, a godless power who would dominate the affairs of the earth; and that his coming would be with the cunning craftiness and subtility of Satan himself. The thing that was to lead up to the reign of this evil power was a rejection of the truth of God by men. "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth,

but had pleasure in unrighteousness." (II Thes. 2:9-12.) It is revealed in this inspired passage of scripture that when men deliberately refuse and reject the truth as revealed by the Lord Jesus Christ, that God will impose upon the mind of such an impelling inclination to believe that which is not truth. This no doubt explains why those who have drifted away from scriptural standards in our day accept so readily the abominable theories and unsound doctrines that are being promulgated and propagated by the forces of Satan.

Paul speaks further on this matter in writing to the Roman brethren: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural

affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Rom. 1:28-32.) These strong delusions evidently result in a reprobate mind; a mind that is abandoned or given over to the evil one. In view of this it is not to be wondered at that these conditions are existing in this world in which we live.

This is not a pleasant picture, but men have brought these evil conditions about by rejecting the gospel of our Lord Jesus Christ. Our only hope for the future is to point men to the Lamb of God, which taketh away the sin of the world.

THE UNPARDONABLE SIN

B. E. Kesler

This sin is referred to directly by two of the sacred writers and indirectly by a third writer. These are Matthew, Luke and Paul.

From these our conclusions must be drawn.

From Matt. 9:3, we have: "And Jesus seeing their faith, said unto the sick of the palsy, son, be of good cheer, thy sins be forgiven thee. And behold, some of the Scribes said within themselves, this man blasphemeth." The statement Jesus made to the sick man the Scribes said was blasphemy.

From Matt. 12:22, 24, 27 and 31-32, we have: "Then was brought unto him one possessed with a devil, blind, and dumb, and he healed him. But when the Pharisees heard it, they said, this fellow doth not cast out devils, but by Beelzebub the prince of devils." Then said Jesus, "If I by Beelzebub cast out devils, by whom do your children cast them out? But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever

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speakeeth against the Holy Ghost, it shall not be forgiven him."

Here Jesus restored, or gave sight and speech to a man, the Pharisees said he did it by Beelzebub, the prince of devils. Alluding to this same case, Luke says, "But some of them said, He casteth out devils by Beelzebub, the chief of devils. But Jesus said, If I by Beelzebub cast out devils, by whom do your sons cast them out? But if I with the finger of

God cast out devils, no doubt the kingdom of God is come upon you." (Luke 11:15, 19, 20.)

And from Luke we have this also: "Whosoever shall speak a word against the Son of Man, it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven him." (Luke 12:10.)

From these references we have: 1. The sin here referred to is blasphemy. 2. Blasphemy is a sin committed with the tongue. 3. Blasphemy against any other than the Holy Ghost may be forgiven. 4. "Blasphemy" and "Speaking against" are synonymous, the same.

Hence, blasphemy is a sin committed with the tongue and cannot be committed any other way. And blasphemy against the Holy Ghost is the sin referred to here and is "the unpardonable sin." Other sins, as suicide, are unpardonable. All other sins not repented of, will not be pardoned. But the specific sin referred to as "unpardonable," is blasphemy against the Holy Ghost, which is denying the power of Jesus Christ by the

Holy Ghost to pardon and forgive sins and perform miracles.

Fear of having committed the unpardonable sin is a danger signal, and is the strongest proof of not having committed it, and shows the Spirit is still waving the danger signal. The Spirit, not the devil, makes one fear.

Who may commit the unpardonable sin? 1. Sinners. Those who accused Christ of blasphemy were not Christians. "Whosoever" means anyone who. 2. Christians. Those who have been saved but now deny, renounce the Christ and his saving power. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, if they shall fall away, to renew them to repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." (Heb. 6:4-60.) "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no sacrifice for sin. (Heb. 10:26.) Such sins are a denial and renunciation of

the Christ and are unpardonable. But are not the specific sin referred to by Matthew and Luke, except in so far as it may be blasphemy against the Holy Ghost.

Those Scribes and Pharisees denied Christ by the power of the Holy Ghost pardoned and forgave and saved those people. This gave occasion for his teaching on this subject. They were committing the unpardonable sin and his teaching was directed personally to them but they failed to perceive it and take warning. The same may be the condition with some now.

EDUCATION AND THE CHURCH

O. L. Strayer

We have much today on the subject of education. There are those who see in the school room the panacea for all our ills. There are those who see in the education of to day not the panacea but the cause of most of our ills. There is criticism, good and bad abroad in the land and our

unfavorable criticism springs from two sources. First is the failure to realize that education can be vastly different than we know it in general practice today. Second is the fact that much of the antagonism which we must suffer on this subject comes from otherwise well meaning folks who are unqualified to judge the principles of education for the reason that they are totally unacquainted with the subject matter.

Much of our trouble and inability to judge correctly is due to the fact that the education of today is not true education and we fail to realize it. Children are sent to school with one main object in mind, to make their future lives easier, that they may be able to live without laboring so hard. We have stressed preparation for leadership, not for service. The man with the pick and shovel, or the mason or carpenter or machinist is as necessary to the scheme of things as is the lawyer, the clergyman, the engineer, the chemist. And we have been training for an easy life, not for the good we can do for our fellowman, therefore the product of our schools has been materialistic and selfish. Because the principle has been corrupted; the critic condemns the principle, when he should, and with justice, condemn only the use to which the principle has been put.

These are trying days for Christian fathers and mothers. Many of the states in our beloved country have stringent compulsory educational laws in an effort to eliminate illiteracy. In nearly all cases, the demands of the compulsory law are met if the child attends a private or church school of the required standards. Of these latter there are all too few. The result is that our children are forced by circumstances into the secular school. More and more influences are brought in by many well meaning, but miss-guided supervision calculated to interest the child but which in fact make him contentious, materialistic, selfish.

The church is disregarding a glorious opportunity in allowing itself to be shunted away from the consideration of the very important subject by those who blindly criticize all learning be-

caused it has, in the past, been corrupted. We cannot judge the worth of a thing until it has been tried. There is too much of the theoretical now, far too many propositions are condemned on purely hypothetical backgrounds. We do not judge a book by the binding, no matter how elaborate or expensive it may be. A man is judged not by the profession he makes but by the manner in which he lives that profession and makes it practical in his everyday life, and how it makes him live with regard to his neighbors and brethren. Neither can we condemn an educational system based on Christian principles and with avowed Christian purposes until it has been given an honest trial.

Education need not be harmful. We have proved conclusively that it is the improper use of educational advantages that has been harmful, and that we cannot condemn the principle because it has been largely misused.

Education can be used to the benefit of the church. At least two church organizations are in existence which have educated their

youth for the furtherance of the church and they have succeeded admirably. They have trained their men and women and spread their doctrines abroad and they have gone to the end of the earth seeking converts and have found them. The great trouble with certain church organizations, whose experience with education has been unfortunate, even disastrous, was that instead of training for Christian service they were induced to conform to secular scholastic standards.

The idea of service for Christ was lost in the mad scramble for scholastic recognition. The school controlled the church instead of the church the school. We are treated to the ludicrous spectacle of the unit which was intended to serve becoming the Master and demanding obedience.

The man who wants an education will get it; we can eliminate the urge to add to knowledge by shaking an admonitory finger and relying on abstruse platitudes. The church will do well to recognize this fact and place herself in a position where she can

direct these demands for learning into the proper channels. The doctor and nurse can make immediate contacts for Christ where another missionary must spend much time in gaining the confidence of the people. One missionary found water for a heathen village by the exercise of a single engineering principle.

Paul sat at the feet of Gamaliel. Can we say that the work he did under the direction of this great teacher did not affect his work for God after conversion?

It would be folly to make such a statement. Many others of his co-workers had also received the gift of the Holy Spirit. In addition to this gift, however, Paul had been endowed with the rich experience of association with the beloved teacher of his early life. All through his work and writings this teaching manifests itself.

His discussions are gems of logic, his analysis of his subject matter is correct, his reaction to the existing situation is inspired, his seizing and devolving of opportunities is masterful, his treatment of the privileges held out to him by his life's work heralded the

man. Everywhere he went and in everything he attempted he was led and upheld by the Spirit and he was fortified, and his work was intensified by the use of the Spirit was making of his previous training. There is no desire on our part to detract from the power of the Spirit. Through this instrumentality the most unpromising possibilities have been rebuilt into mighty powers, but the Spirit teaches men to use their talents in the proper manner.

We can follow Christ without questioning His teachings or His motives. He was without guile or selfishness. We cannot follow human teachers with the same confidence because they are not perfect. The preacher in the pulpit is too likely to "preach for doctrine the commandments of men," too likely to set forth as fact the follies of his own individual tradition, or the products of his own wishful thinking. The congregation which has been trained to analyze these things and accept them for what they are will not favorably receive those things which are not

founded on gospel.

The child learns by asking questions, mother and father, having been over the road share their experiences with the child. The individual member of a congregation who has a normal, healthy mind will quickly regard with suspicion any attempt on the part of a minister to force his views on his hearers without adequate reasons therefore. It should be so. The minister will fail who is not "ready to give at all times a reason for the hope that lieth within him." And they should be good gospel reasons—reasons that are founded on New Testament scriptures. Jesus had much to say about "teaching for doctrines the commandments of men." And he lashed out in no uncertain terms against that kind of teaching. We must have some more satisfying explanation than custom or tradition. Too often, however, these are given to smooth over an embarrassing situation when there is no satisfactory reason.

No honest minister desires that his congregation should follow him blindly. It is much preferable that the members be qualified to

analyze his sermons and ask intelligent questions on the subjects not well understood.

The church of 600 years ago waxed fat on the ignorance of its constituency. The only educational facilities were open for the sole purpose of the priestly class. The laity was ignorant and superstitious, for ignorance and superstition go hand in hand. To keep the laity in ignorance was the only way to preserve the integrity (?) of the church and priesthood. It was not until the laity began to learn, that the reformation rose in power.

The church needs strong men, men of vision and energy. They must be soul hungry and ready to approach men who are in sin. They must be able to defend their doctrine before the world. The church can educate its workers better than any disinterested agency can possibly hope to do and it is the task of the church, nay, the duty of our church to supervise the educational facilities made available to our people. It is all very well to point to Peter and Paul and Barnabas and we would not de-

tract one whit from their value but let us insure ourselves against the church members who blindly follow the minister because he cannot analyze the sermon and see how much is God and how much is minister.

There is still time left. The church can yet give to her children the heritage that is rightly theirs—the spiritual foundation for perfection combined with the God given privilege to know the truth and by that knowledge to be made free—free from superstition, free from listening without reasoning, free from set theories which have no other reason for existence. When the church has shouldered her responsibility then we shall know the truth and the truth shall make us free.

Vienna, Va.

THE HARMFUL RESULTS FROM THE MOVIES

I. E. Burkhart

If the screen personnel generally sets bad examples in morals and social life, and if the principal contents

of the films are sex, crime, intemperance, and impurity, what effect will the movies have upon those who constantly attend them?

Produces Nervous and Emotional Debauchery

Attendance at movies brings about overstimulation of the nerves and emotional debauch. An experienced nurse was engaged by a chain of theaters to put in operation playrooms for children and first-aid rooms in connection with the theaters. The card-index records show that children were often frightened or excited into hysterics by the pictures they saw. Women and men occasionally fainted. The nurse says of one especially thrilling picture that "it caused eleven faintings in a single day. Four of the eleven who fainted were men. The average was three or four faintings a day during the run of the picture. While adults would faint, children would become hysterical. I have had as many as three in my arms at once and it required an hour or more to quiet them." Does anyone suppose that shows that cause faintings

and hysterics lasting an hour or more, could be anything but harmful to the nerves, digestion, rest, mental poise, and temper of those who see them?

By means of an electrical device called a psycho-galvanometer, Dr. Ruckmick of the University of Iowa tested the emotional effects of movies on children, adolescents, and adults. The tests were made during a show which was not especially thrilling. The reading for adults was 1.2. For adolescents from sixteen to eighteen it was 2.0. While for children from six to eleven the reading registered 3.6, exactly three times as much as the adults. In some cases certain ones were extremely stirred so that the readings recorded as high as 10.0, about eight times the emotional reaction of the average adult. These readings led this expert to say that "seeing of a motion picture is for young children a powerful emotional experience that affects their young brains and nerves with almost the force of an electric charge. What that would do to the sleep of these children for

some nights to come may be easily conjectured."

The same investigator also made photographic records of the heart beat of children and young people while they watched moving pictures. From a normal heart beat, usually between seventy and eighty beats per minute, even ordinary pictures ran the pulse up to 125 and 140. In one exciting film all the readings were high, many of them over 150, several 168, and one 180. One especially thrilling scene near the end shot up a young woman's heart beat to 192. A noted neurologist says of such pictures: "A healthy child seeing a picture once in a while will suffer no harm. But repeating the stimulation often amount to emotional debauch. Scenes causing terror and fright are sowing the seeds in the system for future nervous disorders." As long as America goes on exposing 11,000,000 children under thirteen years of age for two hours each week to movie patterns of conduct, we ought not be surprised if the rising generation is restless, unruly, and hard to control.

Provide Schooling in Crime

The investigators carried their work into the field of crime by interviewing criminals. They do not say that the movies are the only agency which contributes to the making of criminals, yet their studies led them to conclude the movies "encouraged crime, taught the methods of crime, and made criminals."

The movies develop tolerance and sympathy for criminals. One sixteen-year-old girl says "the movies made me less critical of criminals." Another of fifteen said she got the idea that "being a character like Robin Hood would be the life." Robin Hood is portrayed in the movies as a crook who gives of the loot to the poor.

The movies provided ideas and methods for criminals. A young man who was electrocuted at twenty-two for murder, robbery, and escape from prisons, said before his death that he "learned a lot about hijacking and bank robbing at the movies." Drink, wrong home life, the inborn tendency to sin, greed, and other factors

must be listed as causes of crime, but upon this fertile soil the movies scatter all too lavishly the seeds of crime.

Allowance must always be made for a criminal's tendency to blame some agency other than himself for his failures, but even at that, such statements as these from young men in prison are still impressive: "Pictures of gangsters enable me to become one of them," says one, an inmate in a reformatory. Another, "Movies have shown me the way of stealing automobiles, the charge for which I am now serving sentence." Another, "When I went to the show I saw men who needed money. They got together and stole a car. When I saw how easy it was done I thought I would try it." One lad of nineteen, serving sentence for safe-cracking, attributed his plight to a single show entitled, "Alias Jimmy Valentine." With two other boys he tried to crack a safe according to the Jimmy Valentine pattern. He says his chums enticed him into this, so they have part of the blame, but he also says when he would see fine clothes

and luxury in the pictures he wanted to have these things as nearly as possible the way he saw them on the screen. "In order to have all these I had to have money, and that is why I tried to break open the safe."

Following is a variety of ideas which boy criminals said they got from pictures. A high school boy tells how he and his friend Jack copied a screen bandit: "The bandit drilled the door of a house and stole valuables. We talked it over and then armed with a brace and bit went over to the fruit store and drilled out the lock." A lad of sixteen confessed: "From these criminal pictures I got the idea that I wanted to participate in crime, robbing stores preferably." Another of twenty-three says: "One of the things that caused my downfall was some of the movies I saw which showed me how to jimmy a door or window . . . Each idea I got about easy money in the movies put it in my head that I would like to try it as I always wanted money to be dressed up in good clothes and look big." Another says, "I learned from the movies the scientific

way of pulling jobs. Leave no fingerprints or telltale marks." A young burglar of sixteen: "In breaking in a store we learned from the movies to use a glass cutter and master key and jimmy. If the key didn't work we would use the glass cutter, and if that didn't work we would use the jimmy."

A young negro convict of twenty-two narrated for the investigators a complete story of his life. As a small boy he stole money from playmates at school. When a little older he began "pulling jobs" of which were suggested by different crime movies which he saw. In one show he saw store robbery and picking pockets. In another he learned about cutting the burglar alarm wire. Another gave him ideas about bank robbery. While he never robbed a bank he applied the technique in a store robbery. In another he learned how to hold up someone at the point of a gun. He summarizes his case in the following interesting paragraph: "I think the movies are mostly responsible for my criminal career. When I would see a crime picture and notice

how crime was carried out, it would make me feel like going out and looking for something to steal. I have always had a desire for luxury and good clothes. When I worked the salary was so small that I could not buy what I wanted, and pay the price for good clothes. When I would see crime pictures I would stay out all night stealing. I have quit six or seven jobs just to steal." While the movies were not alone to blame for these criminal cases, they did provide ideas, stimulated boldness and confidence in executing crimes, and provided detailed techniques and crime patterns.

The screen makes crime and criminals attractive. Criminals themselves in hundreds of cases admit the influence of the movies. One lad of eighteen in a reformatory, sentenced for robbery and rape, said of shows which feature the big shots from gangland, "When I would see pictures like this I would go wild and say that some day I would be a big shot that everyone would be afraid of, have big dough, live like a king without doing any

work." Another said the shows "made him feel like a big shot that knows schemes and hiding places, and knows how to kill and capture cops and get a lot of money." Foreman in "Our Movie Made Children" gives a list of thirty-two items which convicted criminals said they learned in the movies. Among them are: "How to open a safe"; "How to force a lock with crowbar and screwdriver;" "Cut burglar alarm wires in advance during the day." And so on. No wonder the movies are called "a school of crime."

One of the wrong ideas derived by the young from the movies is that luxury, extravagance, and easy money are the inalienable right of everyone. A fourteen-year-old boy said of crime pictures: "Gangsters always played dice and held people up and took the people's money. I felt like I was one of those and was getting some of the riches they had." Another of sixteen said: Seeing gangsters having lots of money and big cars and being big shots make a fellow want them." Still another speaking of crime pictures said: "I

thought it would be great to lead that kind of a life—always to have plenty of money and ride around in swell machines, wear good clothes, and grab off a girl whenever you wanted to.”

The idea upheld by the movies seems to be: lots of money, swell machines, fine clothes, girls crowding around, and no hard work. The large percentage of movie characters have either illegal occupations or no occupations. And, as one young robber confessed, the movie “shows how the man that is a crook gets his money and how he out-smarts the law; and it looks very easy.” Workers who carry lunch boxes, wear overalls, live simple and contentedly are never idealized on the screen.

Contribute to Moral Delinquency

Moral delinquents again and again confess to the investigators that the movies led them into sexual sin. The movies teach that the fast life, with drinking, night clubs, dancing, flirting, license, and the fast spending of easy gotten money, is the happy life. They teach that marriage

is not sacred, that hard work and thrift and self-denial are unnecessary, that one can usually get by with crime, and that people do not reap what they sow. One fifteen-year-old girl said, “When the boys go to make love, to kiss or hug, I put them off at first, but it always ends in their having their own way. I guess I imitated this from the movies because I see it in almost every show I go to.” Another sixteen-year-old high school girl said, “If a young couple see the art of necking portrayed on the screen every week for a month or so, is it any wonder they soon develop talent? Of all the high school students examined by one investigator, fifty per cent indicate that their ideas about love came from movies. Some of the confessions of moral delinquents are unfit to print. The tendency to do as others do is powerful indeed. The writer knows of one college in which many of the students unconsciously carried the left arm in the same position in which the president of the school carried his. Attendance at movies leads to imitation of

the movie stars. Girls tell of attending movies and as a result desiring curls like Mary Pickford, or dresses like Clara Bow; learning to handle a cigarette like Nazimova; to smile like Norma Shearer; to use the eyes like Joan Crawford; to tilt the head like Anita Page; and to walk like Greta Garbo. Some of these imitations of conduct are amusing, but the road to delinquency is not covered in a day. They also learn to imitate the technique of love making, and how to take liberties with each other. Again we would say, the tendency to evil is in the human heart, but the suggestions to do evil provided by the movies are like seed falling lavishly upon fertile ground.

Destroy the Love of Christ

The church cannot help but be deeply interested in the movie problem. The Bible standard is that we should "abstain from all appearance of evil." (I Thess. 5:22), but the movies present many scenes suggestive of evil. The Bible teaches that the adornment of men and women should be that of simplicity, humility, and

meekness (I Tim. 5:9-10), but the movies come along and encourage young people to seek jewelry, fine clothes, and luxury. The Bible teaches that those who do not work should not eat (II Tess. 3:10), but the movies portray persons as heroes who either have no occupation or illegal occupations and thereby depreciate honest toil and thrift. The Bible says that moral delinquents cannot enter the kingdom of heaven (Gal. 5:19-21), but the movies go on inciting the passions of boys and girls and leading them to moral ruin. The Bible says that marriage is binding for life, that divorce and remarriage is sin (Matt. 5:32; 19:9; Mark 10:11), but movie stars marry, separate, and remarry at will. The Bible says that strong drink is detrimental to healthy character, and will bar one from heaven (Gal. 5:21), but the movies go on presenting drink and even intoxication is pleasurable in a large percentage of films. The Bible says that one should not steal (Ex. 20:15), but men behind the bars for stealing say the movies taught them how to hijack, how to break into

houses, and how to outsmart the law. The Bible says that men should not shed each other's blood (Ex. 20:13) but the movies continue to portray murders and attempted murders on the screen. The movie as it is today portarays conduct patterns that run counter to practically every conduct pattern upheld by the Bible.

There may be an occasional good movie, just as occasionally there may be some good water in a sewer, and as occasionally there are morsels of good food in garbage cans. Yet we insist on drinking pure water; we pass pure food laws; we regulate traffic in order to avoid accidents; we build hospitals to nurse the sick, but as a nation we close our eyes to the filth, the animalism, the corruption, the mental poison that flashes for two hours weekly before the eyes of 77,000,000 adults, youth and children of our population.

Reform Is Hopeless

The movies cannot be reformed under the present state of affairs. The movies have millions of dollars with which to buy the newspapers, indirectly influence

school teachers, pay writers, and propagandize a gullible public. What will tobacco-smoking and liquor-drinking people teach about temperance? What will lustful movie stars who cannot live with the same husband or wife more than a few months teach about courtship, love, and marriage? What will greedy and unscrupulous people teach about making money, about patient, lowly toil? What will people who delight in the exhibition of nude bodies teach about chastity and modesty? If this agency which is "powerful to an unexpected degree," which could be "an immense and unprecedented instrument" for useful education and entertainment, can be reformed, it will indeed be a miracle of reformation. Until it is reformed, let us come out and be separate, and touch not the unclean thing.

The Roman Catholic Cardinal Mundelein thinks the theater cannot be reformed, for he asked the priests in his diocese not to attend, because the movies are harmful to morals. The Moody Memorial Church in Chicago thinks it cannot be

reformed because everyone who applies for membership must openly renounce attendance at picture shows. The late R. A. Torrey thought theaters hopelessly evil, for he said that Christian people should renounce the whole institution if they wish to please God. Clifford Gray Twombly, Reformed minister in Lancaster, Pa., doubts the goodness of movies when he says that "one cannot attend any moving picture with assurance that he will not see something salacious or obscene before the show is over." The Baptist church led by John R. Rice in Dallas, Texas, considers the movies hopeless of reform and will not allow anyone to teach a Sunday school class who attends the shows. The Mennonite church as a whole has always had a definite testimony against theater attendance.

One might think the Apostle Paul had in mind the movie institution and its kind when he penned the following passage on self-denial:

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodli-

ness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14.)

THE COMING OF THE LORD DRAWETH NEAR

D. M. Click

And as he sat upon the Mount of Olives, the disciples came unto Him privately saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world? This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Immediately after the tribulations of those days shall the sun be darkened and the moon shall not give her light, and the stars shall

fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, when they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be.

For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of Man be.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away

with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the day of God, wherein the heavens shall be on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:10-13.)

My dear brethren and sisters, let us all watch and pray that we may be numbered with the elect which the angel of the Lord will gather together when the trumpet of the Lord shall sound. There is very much erroneous teaching being carried about by those who think if we only accept a part of Christ's word we will be admitted in to that heavenly home. Blessed are they that do his commandments, that does not mean to do one or two, but we must do them all, if we expect our Master to say well done good and

faithful servant.

Let us all pray earnestly for each other and prove faithful to the end. We do believe the Lord is coming soon. May we all be ready to meet him.

Grand Junction, Colo.

NEWS ITEMS

MECHANICSBURG, PA.

We, the Mechanicsburg Dunkard Brethren church, held our Harvest meeting on September 8th. We had with us Elder J. P. Robbins of Potsdam, Ohio, also Bro. Mathias, Elder A. G. Fahnestock of Lititz, Bro. Chas. H. Ness of Shrewsbury, and Elder A. B. Rice of Mountain Dale, Md.

We had very good sermons delivered to us from our brethren. We hope it will be a day long to be remembered for us all. In the evening our series of meeting started and our dear Bro. Robbins did preach the word with power. One dear soul decided to turn unto the Lord's side and walk with him. We pray for Bro. Robbins that he may have health to hold more such meetings. We had good attendance all through the meeting and feel we were all strengthened with our meeting. We hope all will labor more earnestly for our Heavenly Father, is our prayer.

On September 26th, we held our fall council at 7:30 o'clock. Elder Harry Smith opened the meeting by

reading 1st Psalm and prayer, then our Elder J. A. Miller took charge. As our love feast was to be held October 12th and 13th, we were reminded to get things in order for it.

Everything was done in a very peaceable way, closing prayer by Elder Ray Shank.

We ask the prayers of all God's people to be with us.

Harry L. Junkins, Cor.
R. 1, York Springs, Pa.

WEST FULTON CONGREGATION

The West Fulton congregation expects to hold a two weeks' revival beginning October 27th with W. A. Taylor of Arlington, Va., in charge.

We extend a hearty invitation to all who can to come and enjoy these services with us.

Orpha Beck, Cor.
Wauseon, Ohio.

NORTH CANTON, OHIO

We, the Orion Dunkard Brethren church are planning on having a two weeks' series of meetings to begin November 3rd and to continue until the 17th. Bro. A. R. Rice of Maryland has consented to hold these meetings for us.

We ask an interest in your prayers for the salvation of souls during these meetings.

Our love feast will be November 16th. Services will begin at 10:30 a. m. and will continue all day, with communion in the evening.

We invite all who can to come and help make this a meeting long to be remembered.

Clarence Surbey, Cor.

MOUNTAIN VIEW CHURCH

The quarterly council of the Mountain View Dunkard Brethren church was held at the home of Sister Barbara Long, September 12, 1940. Bro. D. M. Click led in prayer; Romans 12 was then read and Bro. Click made a few remarks on the scripture read, and urged all the members to stand firm and faithful for Christ and His church.

The first business brought up was that we ask District Meeting if they would ask the General Mission board if they would pay Bro. Melvin Roesch's expenses to come over to the Mountain View church every three months to preach for us. The members were all in favor of making the request.

Next business was to ask Bro. Melvin and Sarah Roesch to represent us at District Meeting, and anyone of our members who might go the District Meeting should also be our delegate. Passed unanimously.

Next it was moved and seconded to send \$5.00 of our Sunday school money to District Meeting to help bear the expense. Passed.

Our Elder, O. T. Jamison, had written to the Mission Board in regard to our needing help, and had suggested that Bro. Melvin Roesch aid us. D. M. Click had also written to the Mission Board asking for help as he had been sick. The Board at once took the matter up, and have granted our request, so it will not need to go to District Meeting. We most truly thank the Mission for their aid.

D. M. Click, Sec.

NEWBERG, OREGON

The members of the Dunkard Brethren church in Newberg met in regular quarterly council the afternoon of September 28th, with Elder E. L. Withers presiding. Elder J. A. Reed read the opening scripture, Matt. 3, and led in prayer.

The main item of business to come before the meeting was the election of delegates to our District Conference. Those elected were: Elder J. A. Reed, Sister Dora Spurgeon and Bro. Dan Withers.

We invite as many as can to come and be with us during our conference to be held from November 13th to 16th inclusive, the Lord Willing.

It is expected that a love feast will be held at the close.

Let us pray that the Lord will direct all efforts that all may be done to His name's honor and glory.

Sister Elsie Harlacher, Cor.
R. 2, Box 104, Newberg, Ore.

DALLAS CENTER, IOWA

Bro. Flohr, accompanied by his wife and granddaughter, Sister Rosalie Strayer, arrived at Dallas Center Sunday morning, September 15th, the date which our meeting were to begin. He and his company were welcomed by a nice crowd for meeting.

The messages which Bro. Flohr gave us were spirit filled doctrinal messages, the kind the church can grow by, and the churches of today need.

During his short stay with us

Bro. Flohr preached 17 sermons, our congregation has been built up spiritually as well as by numbers, when three souls came out for Christ and decided to walk separate from the world. These were received into the church by Christian baptism. One of these live in Minnesota and is isolated from the church. We ask the brotherhood to pray for him that he may continue faithful.

Saturday afternoon, September 28th, our Elder, Bro. John M. Hawbaker called a special meeting, when a call was made for one minister and two deacons. The church took their vote and the result was Bro. Orville Royer was elected minister and Bro. Paul Moss and Bro. Clarence Gehr were chosen as deacons. They were installed into church office on Sunday afternoon.

On Saturday evening our love feast was held, Bro. Flohr preaching the examination sermon.

Bro. Flohr also officiated in the ordinance of the evening with a very good number present. One brother from Minnesota and several brethren and sisters from Quinter, Kans., were in attendance.

We ask that those who know the value of prayer to bear us up to the throne of God, that we with the brotherhood to the east and west may go hand in hand doing the will of our Father which is in heaven.

Clarence R. Gehr, cor.

PERU, IND.

The Midway Dunkard Brethren church met in regular quarterly council September 7th. The meeting opened by singing No. 201, after

which Bro. Ralph Frantz read Gal. 6, and lead in prayer. Then our Elder, Bro. Peter Lorenz, took charge and commented on the opening chapter.

At this meeting we selected our Sunday school and church officers for the coming year, which resulted as follows, Bro. Peter Lorenz, Elder; Bro. Marion Myers, church clerk; Bro. Chas. Butler, treasurer; Bro. Ralph Frantz, Monitor correspondent; Sister Effie Morphew, church chorister; Bro. Chas. Butler, Sunday school superintendent; Bro. Richard Wolf, secretary; Sister Martha Myers, chorister. All business was taken care of in a pleasant manner.

Beginning September 9th, Bro. William Root of Great Bend, Kans., began a two weeks revival meeting, even though we received no new members we feel built up because of the splendid gospel sermons our dear Bro. Root brought to us. Pray for our little band at this place that we may remain faithful.

Ralph K. Frantz, Cor.
Peru, Ind.

CERES, CALIF.

The Pleasant Home Dunkard Brethren church met in council on September 7th. After the reading of II Cor. 3, and prayer by our Elder Bro. Andrews, the meeting was opened for business. We elected our church and Sunday school officers for the coming year. Also the delegates were elected for District Meeting, which is in November at Newberg, Ore.

On August 11th we had a pleasant surprise when we had Bro. Earl Steele with us to preach on Sunday

evening. Then he consented to stay over and give us another splendid message on Monday evening. We are always glad when any of our Dunkard Brethren who are passing through this part of the country stop and worship and visit with us.

We expect to have our communion service October 26th. We wish to invite any of our brethren and sisters who can to be with us at that time.

Hattie Van Dyke,
R. 1, Box 435, Ceres, Calif.

OBITUARY

FILMORE S. BOWERS

Filmore S. Bowers was born January 16, 1865, died June 27, 1940, aged 84 years, 5 months and 11 days. He was a son of the late David and Eliza Stultz Bowers. Death was due to infirmities after a prolonged illness.

He was twice married, his first wife the former Alice Lydia Harner preceded him in death 38 years ago. His second wife, who before marriage was Susan C. Myers, preceded him 16 years ago, since then he has had a pleasant and comfortable home with his daughter and family, Bro. and Sister Sauerwein.

He united with the Church of The Brethren many years ago, and on June 15, 1929, he cast his lot with the Dunkard Brethren, being a charter member, served in the deacon's office for 40 years, always standing firm for the principles of

the church and word of God till death.

He is survived by the following children by the first union: Mrs. Daisy Becker, Maurice Bowers, Mrs. Harvey Lockner, Walter Bowers, Mrs. Melvin Hess, Mrs. Noah Wantz, Mrs. Jesse Sauerwein, with whom he made his home. Three children preceded him in death. Also four step-children, 38 grandchildren, 27 great grandchildren, two brothers, Tobias C. Bowers, Dixon, Ill., and George F. Bowers, Harney, Md., survive.

Short services were held at the Sauerwein home with further services at the Walnut Grove Dunkard Brethren church by Bro. Bernie Shriner and Eld. T. C. Ecker. Text II Cor. 5:1. It was one of the largest funerals held for some time, an estimate of near 300 people.

Burial in the Piney Creek Brethren cemetery.

M. E. Ecker,
Taneytown, Md.

IT'S IN YOUR FACE

You don't have to tell how you live each day,

You don't have to say if you work or you play.

A tired, true barometer serves in the place,

However you live, it will show in your face.

The false, the deceit that you bear in your heart

Will not stay inside, where it first got a start.

For sinew and blood are a thin veil of lace:

What you wear in your heart you wear in your face.

Could we with ink the ocean fill,
 Were the whole world of parch-
 ment made,
 Were every blade of grass a quill
 And every man a scribe by trade,
 To write the love of God above
 Would drain the ocean dry;
 Nor could the scroll contain the
 whole,
 Though stretched from earth to
 sky. —Anon.

ADULT SUNDAY SCHOOL LESSONS

Oct. 6—Mark 10:28-52.
 Oct. 13—Mark 11:1-14.
 Oct. 20—Mark 11:15-33.
 Oct. 27—Mark 12:1-27.
 Nov. 3—Mark 12:28-44.
 Nov. 10—Mark 13:1-23.
 Nov. 17—Mark 13:24-37.
 Nov. 24—Mark 14:1-21.
 Dec. 1—Mark 14:22-53.
 Dec. 8—Mark 14:54-72.
 Dec. 15—Mark 15:1-22.
 Dec. 22—Mark 15:23-49.
 Dec. 29—Mark 16:1-20.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 6—Joshua the New Leader.
 Josh. 1:1-18.
 Oct. 13—Crossing the Jordan. Josh.
 3:1-17.
 Oct. 20—How the Walls of Jericho
 Fell. Josh. 6:1-21.
 Oct. 27—Achan's Sin and Punish-
 ment. Josh. 7:1-26.
 Nov. 3—Joshua Worships and
 Reads God's Law. Josh.

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8:30-35.

Nov. 10—Joshua's Good Teaching.
 Josh. 23:1-16.
 Nov. 17—Deborah and Barak's Vic-
 tory. Judg. 4:1-17.
 Nov. 24—The Call of Gideon. Judg.
 6:11-40.
 Dec. 1—Gideon and His Three
 Hundred Men. Judg.
 7:1-25.
 Dec. 8—Sampson's Great Strength.
 Judg. 16:23-31.
 Dec. 15—Ruth and Naomi. Ruth
 1:1-18.
 Dec. 22—The Birth of Jesus. Luke
 2:1-20.
 Dec. 29—Review. Moses to Ruth.

BIBLE MONITOR

Vol. XVIII

November 15, 1940

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: - Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LET US GIVE THANKS

In these dark hours in the history of the world when the dark clouds of strife, turmoil and carnal warfare are threatening to envelop us on every hand and we are beset by problems, trials and difficulties that tax our endurance, we are apt to have our minds diverted from the source from which we can obtain grace sufficient for our every need. Our Lord knew well the things his people would be confronted with in this period of time in which we live and has made provision for it. When we encounter some of the unpleasant experiences of life we are likely to magnify our troubles and forget the blessings that we are enjoying. As Christian people we should not lose sight of the good things that the Lord is doing for us, nor

should we fail to express our appreciation to the Lord in songs and prayers of thanksgiving.

It is true that our great nation is facing some very serious and alarming issues. Our peace, happiness, security and prosperity are being threatened from without and within, but in spite of this we have great reason to rejoice. So far, the Lord has seen fit to spare us from the awful carnage of carnal warfare that is raging among our fellowmen in other lands. To be spared from the terrible sufferings, woes, heartaches and grief which are an inevitable consequence of such a conflict is worthy of our deepest gratitude to our Heavenly Father who has protected us thus.

Then too, we are enjoying many other privileges and blessings which our fellow-

men in other lands are denied. We are as yet, living in a land of liberty where we enjoy freedom to worship God as we feel is acceptable to Him. We are at liberty to speak and conduct our affairs with little restraint or interference. We enjoy life, liberty, and the pursuit of happiness. In view of what exists in most of the other nations of the earth where rigid dictatorship has regimented and vassalized the people, we are indeed a privileged people. When we think of the attempts that have been made to take away our liberties, surely the Lord alone has spared us and kept us a free people. For this we should be thankful.

In the past season many sections of our country experienced a severe drouth that cut our crops very short. In spite of this however, as a nation we have plenty of the fruits of the earth to supply all our needs and much to spare. When we think of the millions in other lands who it is said, are in destitute circumstances and possibly facing starvation this coming winter we should be mindful of the fact it is only

through the goodness of a merciful Father above that we are provided for.

It is not only in these temporal matters that we are wonderfully blest. As Christian people living in a world of sin and darkness we have the bounties of heaven with which to feed these yearning souls upon. The church of Jesus Christ which is the pillar and ground of the truth is still a living and vital force in the earth to those who are walking in the light of the gospel. Because of this we can keep the commandments, statutes and ordinances of the living God which are a means of energizing and sustaining us in the midst of these troubled times. It is true today to all who fear and trust God as it was to David when he uttered these joyous words: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105.)

We would indeed be in darkness and despair were it not for this blessed word of God to comfort, cheer and enlighten us on our pilgrimage through this world. It is by embracing this in its entirety that we are assured of a safe journey, a peaceful

departure and a triumphant entrance into the world beyond. It is due to the marvelous sacrifice of our Lord Jesus Christ that this has all been made possible.

When we think of all these bountiful blessings our hearts should overflow with gratitude and our lips should speak forth the praises of Him who doeth all these things for we poor weak mortals here below.

The Pilgrim Fathers recognized the goodness of God by a special day of Thanksgiving to show their appreciation for the blessings from above. Surely we as a nation have much to be thankful for. Let us praise our God for his goodness to us and implore his mercies and blessings upon those in other lands who are in deep despair.

GOD'S SACRIFICES FOR MAN'S NEEDS

Wm. Root

The Apostle Paul in the eighth chapter of Romans says: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely

give us all things?" (Rom. 8:32.)

In this language we have, as well as in John 3:16 an account of the greatest gift, the greatest sacrifice, the greatest love ever revealed to mankind.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

God's love then was great indeed that he spared not his only begotten son, that our transgressions might be removed.

How awful must be the fate of all who "turn away from him that speaketh from heaven." (Heb. 12:25.)

The supreme sacrifice God made and not because of our merit or man's worthiness but because of his extreme need. After God had sacrificed or spared not his own Son or only Son that still was not all that he did for man's needs. "How shall he not with him also freely give us all things?" Not only did he give his Son but He will give us all things, freely, lovingly, unreservedly.

Necessity required it, and he was ready and willing to

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give us not only his Son, but even more. Our needs are deep and numerous, but our supplies are ample. In this life we may feel our independence but are we independent? There is no being, from the highest archangel, that approaches in its great moral character Jehovah himself, down to the lowest created being that is independent of God.

"For in him we live, and move, and have our being." (Acts 17:28.) Man's needs

begin as a little child and perhaps become greater as the years go by. There is need of both mental and physical development. And when the child grows and develops, reaching the age of accountability it has a spiritual need.

He needs to be renewed in the spirit of the mind. When we reach this age we need to be converted from the error of our ways, then it is that we need divine grace to help us. All who are in the world today who have not accepted Jesus Christ as their personal Savior are in the "gall of bitterness and bonds of iniquity" all such are guilty and unpardoned.

To such an one we say, O the depths of your needs. We are guilty if never pardoned; guilty if never converted, we need pardon, we need forgiveness. We need to be renewed in the spirit of our minds, we need a regeneration of our moral natures.

A change not less than passing from "death unto life" will fit or prepare us for immortal glory. It is not what we profess to be, but what we are. The shedding of a few peni-

tential tears is not all of repentance, neither is it a few formal prayers offered up to God.

Repentance is that which causes one to act and when they act they are converted, which is to show a new attitude toward God. And when converted are led of God into the new birth, through faith and obedience to his word. When born again are recreated, "through the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5.) and then become a child of God. We must be renewed in the very spirit of our minds, we must be made anew in Christ.

Old things must pass away, did we say pass "away?" yes pass away. Does that mean I can't go out with the old crowd any more? We so often hear the expression among our young people, what can we do? Let's do something.

Some would say can't we do anything but go to church. First I would say to church is a very good place to go. Dear young people, we have often made the remark, you can only associate with the young people of your community,

who are out of Christ, in one way.

Listen, you, to be a true Christian must be an example to those out in the world, in other words you must be the master of every situation and not the servant.

At every social gathering you must lead and not be led, the way to do this, dear ones, is that you must never go with the world or those out of Christ. You may say, what do you mean? Can I not go home with my friends and associate with them in their homes?

We do not mean you cannot associate, in that respect with your friends, in their homes, providing you use Christian conduct. But we do mean when you amuse yourself (which is your pastime) you are not to go with the unconverted to any place of worldly amusement.

Then you say, what can we do? Just go to church that's all. Now the home is an organism of God, home is a most wonderful place to be. There is no place like home. It is my opinion and am sure to be right, that it is not necessary to go out every evening, go somewhere to have an enjoyable

time.

This is what you can do with your worldly friends, invite them to go with you, to come to your home, when you are the master, (serving God as your Master) you are to provide the entertainment, that entertainment is to be consistent with Christian living, Christian conduct.

Then when you go to the home of your friends your conduct is to be the same as at home. When young folks form the habit of singing gospel songs, (which is worshipping God) if they sing with the Spirit and understanding, if they have been truly converted "old things will pass away, with all the affections and lusts."

Is that your feeling? Is that your idea and Christian creed? Are we acting on these principles? Do they enter into the daily meditations of our hearts?

Or would we still rather put on that worldly suit, and nectie, paint our faces and nails, frizzle up our hair and go out bare headed with the crowd? To gurgle in all the worldly pleasures and amusements of the age? Does the regenerated life lead us into a candid self ex-

amination of heart?

If these good principles, we are pointing out are accepted by us, we cannot fail to give a serious consideration to them. We need forgiveness; But, O, dear ones we need also sanctification, we need holiness of heart, holiness of life, this is the supreme need of the church, without which we can not please God.

We need more membership at our isolated points to live the Christ life, to help us organize more congregations and carry on the work of the kingdom. We need more consecration, more enthusiasm in consecrations that are stronger. We need more and not less public services. There is no such thing as too much church or too many sessions.

You cannot partake of too much spiritual food. We need to do as Christ did in our daily life. We need fearless brethern and sisters, who are not ashamed to put on the uniform, the coat and bonnet and go out everywhere witnessing for Christ. One of the greatest weapons with which to confront the devil is to defy him.

No one will laugh at or

disrespect us for our modest but comely apparel, except those who are unfit to associate with.

These are some of man's needs of the present day. Since God has given us His own Son, making the supreme sacrifice and so freely promised to give us also all things, should not we also make every sacrifice, in giving up the sinful pleasures and amusements of this life, which are only transitory, and which are but vanity and vexation of spirit?

Great Bend, Kans.

DRESS

Dress perplexes some and takes up much of their time and thought. They love dress too much who give it their first thought, their best time, or all their money, who for it neglect the culture of mind or heart on the claims of others on their service; who care more for their dress than their disposition who are troubled more by an unfashionable bonnet than neglected duty. Female loveliness never appears to be at so good an advantage as when set off by

simplicity of dress.

No artist ever decks his angels with towering and gaudy jewelry; and our dear human angels, if they would make good their title to that name, should carefully avoid showy ornaments which properly belong to Indian squaws and African princesses. Tinsel may serve to give effect on the stage or upon the ballroom floor, but in daily life there is no substitute for the charm of simplicity. Through dress the mind may be read as through delicate tissue the lettered page. A modest woman will dress modestly; a really refined and intelligent woman will bear the marks of careful selection and faultless taste. Often the best coats on our streets are worn on the back of penniless faps, broken-down merchants, clerks with pitiful salaries, and men that do not pay up. The heaviest gold chains dangle from the fobs of gamblers and gentlemen of very limited means; costly ornaments on ladies often indicate to the eyes that, or will open the fact of a silly lover or a husband cramped for funds; and when a pretty woman goes by in plain and neat

apparel, it is the presumption that she has fair expectations and a husband that can show a balance in his favor.

When multitudes of young women waste all that is precious in life on the fooleries of the toilet! How the soul of womanhood is dwarfed and shriveled by such trifles and kept away from the greatest fields of activities, thought and love by the gem-gams she hangs on her bonnet! How light must be that thing which will float on the sea of fashion—a bubble, a feather, a puff ball! and yet multitudes of women float there, live there, and call it life. Poor things!

Women were made for a higher purpose, a nobler use, a grander destiny. Her powers are rich and strong, her genius bold and daring. She may walk the fields of thought, achieve the victories of mind, spread around her the testimonies of her wrath, and make herself known and felt as man's co-worker and equal in whatever exalts mind, embellishes life, or sanctifies humanity.

No person can attend the services of the fashionable

churches in towns and cities, and worship God without distraction. One needs continually to offer the prayer, "Turn away mine eyes from beholding vanity." There is the rustle of rich silks, the flutter of gay fans, the nodding of plumes and flowers; the tilting of lace, of ribbons, of curls; here is a head frizzled till it looks more like a picture of the Furries than a Miss of Sweet Sixteen. There are bracelets and earrings and fantasies of every sort and every hue—everything that is absurd and foolish in fashion and everything that is grotesque and ridiculous in trying to ape fashion. All these are before you, between you and the speaker. How can you worship God?

My dear sister, do not dress showily or extravagantly or beyond your means. Do not dress in such a way as to call attention to any part of your figure or to distort or alter it. Do not dress so that people will notice your dress more than you. I think there is no higher art for a girl to dress simply, quietly and tastefully, as one who is careful of the body that God has given, but who is mind-

ful also of the apostle's words. Let "women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold or pearls, or costly array." (I Tim. 2:9.) Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Peter 3:3-4.)

Sel., Hayes Reed,
R. 4, Roanoke, Va.

TIMES HAVE CHANGED

Vernie Diehl

We often hear we cannot do thus and so, times have changed. Will this excuse us for not doing things we should? Too many times we take another person or what the preacher says for the way we live or do things. The best place to know what and how to do is to go to God's word for our instruction.

Just recently in talking of

preachers and leaders leading the people astray, a minister said, "If I preach anything but the strait and narrow way then I am responsible for leading folks astray, but if I preach the strait and narrow way and the listeners go another way then they are responsible." So many preachers are hired and if they do not preach and do as the people want, out they go and another one is hired.

Do I walk in the strait and narrow way as I should, in such a way that my fellowmen can tell by my life and actions I am on the narrow way? Can a person look at me and see if I am traveling the narrow way? If not I fear I have fallen in with the "Times have changed" fellow, and am not following my father's will but the will of some other person. Do I act like a Christian when with God's people and like the world when with the worldly?

If a person is Christ-like, he is like Christ and the "times have changed" attitude will not make him otherwise. I fear this "times have changed" attitude is hatched up to fit in when one does not quite

come up to the narrow way line, they just step aside or want to go hand in hand with the world and use the "times have changed" to keep in. If a thing is plumb it is plumb, if not it deviates a little one way or the other, so it is with the Christian life we are one side or the other. "If ye are not for me ye are against me." "Ye cannot serve two masters." "Times have changed," or not, we are either on the narrow or broad way, we are led by the Holy Spirit or by the evil spirit. One will lead us unto life eternal, the other to everlasting destruction.

Nokesville, Va.

THE SEVEN THOUSAND

Ruth M. Snyder

Since some of our members live some distance from a church, therefore are deprived of the great privilege of attending regularly, I have been prompted to write this article.

Oftentimes the outlook for saving souls is discouraging. We see many persons going on in sin day after day and year after year. These people seem never to realize their de-

plorable condition. The ones that try to live Christian lives are apt to become discouraged when they see how little progress they are making in saving souls. Others (professed Christians) dress like the world, and amuse themselves with sinful pleasures, etc. These things tend toward discouragement, after we have done, as we think, all in our power to teach and live the plain gospel life.

If we think pure religion is so very scarce, and Christians are few, let us think for a little while of the good old prophet Elijah. He had trusted and obeyed God; he had done miracles in the Lord's name, but when all seemed to be against his Godly obedient life he became discouraged. The wicked queen Jezebel sought him to kill him because through his righteousness her wicked prophets were slain. He fled from the people into the wilderness, where, in his faint condition, he requested the Lord to take away his life. In this condition he fell asleep, and the angel of the Lord came to minister unto him and feed him. Then the Lord asked the question, "What

doest thou here Elijah? I wonder what some of us would answer to that question sometimes should the Lord speak to us that way? Elijah said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thy altars, and slain the prophets with the sword; and I, even I only, am left. And they seek my life to take it away." (I Kings 19:10.) Though all this had befallen the obedient Elijah God was still present with him to comfort him. These were the Lord's comforting words, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which have not kissed him." (I Kings 19:18.)

We have no way of knowing how many are still servants of God's, but this one thing that we do know that the Lord is still with us, as He was with Elijah, if we are His servants. Religion at that day was at a very low ebb; in fact it was so low that Elijah thought he was the last one left. We know that now true religion is getting very scarce, and

is falling away fast. We believe this to be the fulfilling of II Tim. 1-8. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebrakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." How many times we see these things, even from persons who fifteen or twenty years ago taught and practiced the plain simple life. In the face of all these discouraging facts we know not how many may be scattered

through this broad land of ours and in parts of the earth, that are striving to still live the plain gospel life, perhaps under more adverse conditions than our own.

In the latter part of Matt. 28 he gives some commandments, then the promise, "Lo, I am with you always even to the end of the world." What wonderful words! Yes, but the one thing for us to do is to fight on in the good fight of faith, striving to enter into the straight and narrow way that leads from earth to glory that we might obtain that promise.

The Book plainly tells us that we are to be a separate and peculiar people. We are to be in union one with another in faith and love. I am sure if we are truly in union as God would have us the church will not need to have us before the church councils for faulty dressing, bad language or any other such thing that is not in accordance with His divine will. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they

that are Christ's have crucified the flesh with the affections and lusts. (Gal. 5:22-24.)

Then sometimes we become as Jonah of old when he was sent by the Lord to preach to the Ninivites. We think we have tried, but it is no use, the people will not hear us. I hope none of us will try to run away from the Lord's work, or grow weary in well doing, for in due season we will reap if we faint not. The Lord punished Jonah and he will punish us too, if we neglect our duty. But after Jonah began to preach the word in earnest to the Ninivites, what happened? Why, the Lord's word did not come back to him void, all of the great city, Ninevah, worshipped God, from the great king down to the lowest station in which man could be placed. Our reward may not be as great as Jonah's but I am sure we will not lose our reward, because He says we will not lose our reward if we only give a drink of cold water in His name. If we are rewarded for so small a thing, how much more shall we be rewarded if we serve Him with our whole heart, mind,

and soul?

"But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9.) What promises!

If we are on the Lord's side, He has promised to be with us for He says: "Where two or three are gathered together in my name there will I be in the midst of them;" and "Fear not little flock for it is your Father's good pleasure to give you the kingdom."

May I urge you, dear reader, whoever you are and wherever you are to continue the good work of faith, be earnest, be zealous, and never ashamed to make your stand with our Omnipotent Redeemer and King, that we may say as Paul of old said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing." (II Tim. 4:7-8.)

So let us not become discouraged, but let us remem-

ber the seven thousand of Elijah's time and continue the good work of faith remembering that the Lord has promised to be with us to comfort and cheer.

II Tim. 2:11-13 says: "It is a faithful saying: for if we be dead with Him, we shall also live with Him: if we suffer we shall also reign with Him; if we deny Him, He also will deny us; if we believe not, yet He abideth faithful: he cannot deny Himself."

Study to shew thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth.

R. 1, Oakland, Md.

NEWS ITEMS

WAYNESBORO, PA.

We, the Waynesboro congregation, held our series of meetings at this place September 15th to 29th, with Elder L. J. Myers of Loganville, evangelist. As a visible result two precious souls were added to our number at this place.

We feel that much good seed has been sown spiritually and given thought for meditation to those that are within the fold. May the Lord keep those ever faithful that

have been added is our prayer in their behalf.

We wish to state that our fall lovefeast and communion at this place will be held on November 27th, an all day meeting. We wish to invite all who can to come to this meeting.

Sister Mae Tharp.
R. 2, Waynesboro, Pa.

MECHANICSBURG, PA.

We held our love feast October 12th and 13th. We opened our service by singing No. 488, our Elder J. A. Miller read the 90th Psalms and led in prayer. We had with us at this time Bro. Shriner from Walnut Grove, Md., who gave us a very good sermon on prayer, then Elder J. Harry Smith read from Phil. 4:4-7. At noon we had dinner for all.

At 2:15 o'clock we met again for services with Bro. Paul Smith opening the service by reading Heb. 2, and led in prayer. Elder A. G. Fahnestock of Lititz, Pa., after a verse of "Nearer My God to Thee," took for his text Mark 15:31. Bro. Bessie from Orion congregation of Ohio read I Cor. 11. Bro. Rineholt of Rheems, Pa., spoke on the examination service, Bro. Fahnestock also spoke to us on examination and closed the meeting. Elder A. B. Rice was with us from Mountain Dale, Md.

We met again at 6 o'clock to surround the Lord's tables, with Eld. Fahnestock officiating at the feast. We all enjoyed this wonderful blessing again. May God add His blessings to all that were there.

On Sunday morning at 9:30 we

had Sunday school with 128 in attendance, followed by preaching service at 10:30. Bro. Bessie, Bro. Ebling of Bethel, Bro. Rineholt and Elder A. B. Rice all spoke very nicely to us from God's word, then we all met again for dinner and then each one left for their homes, some from far and near. Thus ended another love feast long to be remembered. We wish to thank all who came so far and also all who came to worship with us. May God add His blessings to all and pray that we may all be stronger in the Lord's work than we were before.

Harry L. Junkins, Cor.
R. 1, York Springs, Pa.

SWALLOW FALLS, MD.

On the 13th and 14 of August the District meeting of District No. 1, was held at our congregation. We enjoyed this very much because of the fine Christian spirit shown which was uplifting to all.

Our series of meetings began August 17th and ended September 1st, held by Bro. Addison Taylor from Arlington, Va. Our brother preached seventeen inspiring sermons, would have preached eighteen but went to Pennsylvania to preach the second Monday night and let one of the home ministers fill his place here. We feel that no congregation can go astray by having him hold their meetings as he preaches with power and love and as the Holy Spirit directs him.

There were nine precious souls that accepted Christ, three of three different other congregations besides ours, of which we were made to greatly rejoice and pray that they may ever hold out faithful.

Our council was held on Friday, August 30th, at which all of the business was taken care of in a Christian manner.

On August 31st, we held our love feast at which time our previous Elder, Bro. L. B. Flohr officiated. There were forty-eight surrounding the Lord's table.

We certainly enjoyed the presence of the visiting brethren and sisters and invite them back again.

Pray for us at this place that we may prosper in doing the Lord's will.

There was one soul accepted Christ and was baptized by Bro. Z. L. Mellot on Wednesday, October 16th.

Sister Elsie Shaffer, Cor.

GOSHEN, IND.

On Saturday, October at 1 o'clock we met in council meeting with Elder Peter Lorenz in charge. After singing several selections, Bro. Lorenz read Eph. 5:1-21, and made splendid comments on same, followed with prayer by Bro. John Wallace. Song No. 266 was sung after which the business was taken care of in a Christian-like, peaceful manner.

One letter was granted to sister Minnie Leatherman who is residing now in the Ridge congregation, W. Va., our loss is their gain.

The deacons gave their annual visit report which was very favorable except there was one represented an arbitrary disposition and has for some time desired to leave the church and still requested the

same which we were sorry to grant, but trust he may reconsecrate his life to God and the church.

Several suggestions were given to the deacons desiring a closer walk with God and for the betterment of the church.

We decided to have two love feasts a year, spring and fall.

Several other items was nicely taken care of, closing with hymn No. 692, then prayer by Bro. Lorenz.

The following day, Sunday, October 20th, Bro. Lorenz preached a harvest meeting sermon, his text was Gal. 6:7. In the afternoon Bro. Theodore Myers gave a very helpful talk on Peace and gave much needed information to our young men at this testing time.

Both forenoon and afternoon services were well attended and given in an inspiring manner.

It was forcibly brought to our minds to expect a harvest of what we sow, and many things were mentioned of what we are sowing.

Bro. Myers sure taught very plainly in order to have a good substantial standing with the various boards depends on the loyalty, sincerity, knowledge of the Bible and church (in regard to war), and the attitude toward these men of authority, and much prayer will count by all of us.

Our revival service began Sunday evening with Bro. Myers in charge, expecting it to last two weeks, closing with love feast on November 2nd. These services will begin at 10 a. m. and close on Sunday, the 3rd. A cordial invitation is extended.

Sarah E. Yontz,
Topeka, Ind., R. 2.

LITITZ, PA.

The series of meetings will start at Lititz on November 17th with Elder Benjamin Lebo, evangelist. We invite all to come to these meetings and pray they may be a success.

On Sunday, October 20th, we had our love feast with a good attendance. There were twelve ministers present throughout the day, Elder J. A. Miller, J. L. Myers, T. C. Ecker, Burnie Shriner, Ray Shank, Benj. Lebo; Ministers Paul Smith, Abram Gible, Joseph Myers, James Kegerries, David Ebling, Donald Ecker.

Sixty-seven surrounded the Lord's table, with Eld. J. L. Myers officiating. We thank the ministers, brethren and sisters for attending our love feast and invite them to come to our series of meetings.

Susanna B. Johns,
356, Lincoln, Ave.

SHREWSBURY, PA.

We, the Shrewsbury congregation of the Dunkard Brethren church expect to hold our love feast November 3rd with all day services beginning with Sunday school at 9 o'clock a. m. and preaching services to follow throughout the day and communion service in the evening. A hearty invitation extended to whosoever can arrange to come and enjoy these services with us.

October 14th we met in our quarterly council at 7:15 p. m., the opening devotion was conducted by Bro. J. G. Ness reading Col. 3:1-25,

also lead in prayer, after which our Elder J. L. Myers took charge. The work was disposed of in a very rapid and pleasant manner, the main features such as previous minutes read, report of treasurer, reports of committees, one letter granted, remodeling the interior of the Shrewsbury church, grading an annex to our cemetery and also selecting an evangelist for our series of meetings next fall and arranging the necessary things for the love feast, and thus the meeting was called to a close. Bro. Franklin Miller led us in the closing prayer.

May God bless this, our beloved congregation as well as all other congregations throughout the brotherhood of the Dunkard Brethren church with his choicest blessings as He sees fit and keep us true and faithful mid these scenes of confusion, temptation and trials is our prayer.

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

CLOVER LEAF CHURCH

Bro. L. B. Flohr, his wife and granddaughter, Rosalee Strayer, came to this place October 2nd.

Bro. Flohr began a series of meetings which lasted until the evening of October 14th.

The meetings were well attended. Bro. Flohr showed a great interest in the young people, which was much appreciated.

On Saturday, October 12th, we had all day meeting with our love feast in the evening. On Sunday following we had all day meeting.

On Monday, October 14th was the business meeting of District No. 3.

There were Brethren and Sisters here from Dallas Center, Iowa, Quinter and Great Bend Kans., and Denver, Colo.

This visit by Bro. and Sister Flohr and their granddaughter was very much enjoyed, and we hope that they may come again.

Sister J. L. Wertz,
McClave, Colo.

* * * * *

OBITUARY

* * * * *

WILLIAM HENRY WILLIAMS

Son of J. E. and Harriet Williams, was born in Peoria county, Illinois, September 11, 1857. His parents came to America from England in 1856. He resided near the place of his birth until he was 32 years of age, when he came to Nemaha county, Nebr. It was there he met Emma Smith, daughter of Rev. and Mrs. Wm. Smith. They were married in 1884. To this union were born three sons, John W. of Westphalia, Kansas, Charles S., of Rocky Ford, Colo., and Albert L., of Thomas, Okla.

These sons survive, also Ethel Mary Carney came into the home 23 years ago, nine grandchildren and five great-grandchildren.

In 1901, the family moved to a homestead at Woodward, Oklahoma. The same year the mother passed away. He and the boys returned to Marshall county, Kans., where he married Ella Simons, November, 1902. The family came to Quinter, Kans., in 1908, locating

on a farm six miles south of town, where they lived until 1913. Following this 15 years were spent near Thomas, Okla. Coming to Quinter in 1928 where he resided until his departure, Sept. 22, 1940, at the age of 83, years and 11 days. His second companion preceded him three years ago. He was the oldest of a family of eight children. Those living are Sidney of Ellsworth, Ill., Sofa Hostler, Leroy, Ill., Maude Simpson, Danver, Ill., Mabel Hemple, Bartlett, Texas; Roger Leroy, Ill., Rosa Harsha, Sioux Falls, South Dakota.

The family ties were broken by the passing of Thomas, his brother, in 1915. Soon after the institution of the home in 1885 he was converted and united with the Church of The Brethren, later identifying himself with the Dunkard Brethren.

In these churches he served in the office of Deacon. He was a devoted companion and an exemplifying father.

Funeral services were conducted in Quinter by O. T. Jamison assisted by D. A. Crist. Text, "Blessed are the dead which die in the Lord." Rev. 14:13.

In this world of joy and sorrow,
Little think we of tomorrow,
Of the many loved ones
Soon to pass away.

But none but God in heaven,
To whom all praise is given,
Can relieve the pain
And sorrow we feel today.

A kind friend and loving father
Has passed beyond forever,
To the land that knows
No sorrow or no pain.

Where the Angels wait to greet him,
To the home that he will dwell in,
And our prayers are that
We meet him there again.

JESUS IS COMING SOON

"And ye shall hear of wars and rumors of wars; see that ye be not troubled." (Matt. 24:6.)

I find so many anxious hearts in these troublous times. God does not want you to be troubled. Christians ought to know that these things must come to pass. God has His hand on the entire situation, and nothing can happen but what He permits. If God is permitting, let me look above the clouds and say, "Thank God, my Father rules the universe." We have prayer, "Thy kingdom come, thy will be done." Now when God is bringing about the coming of His kingdom, let us not be discouraged and troubled, but let us look up and rejoice, for our redemption draweth nigh.

"For nation shall rise against nation and kingdom against kingdom . . . And because iniquity shall abound the love of many shall wax cold, but he that

shall endure unto the end, the same shall be saved."

If Matthew had been writing in 1939, he could have given no more accurate picture of the conditions as they exist in our day. Wars and rumors of wars, nation rising against nation, Christians being persecuted, the church of Jesus Christ being attacked from every angle, the love of many waxing cold, until fathers and mothers will witness against their own children, and children will betray their own parents in many countries today, even when they know it means death. Many will deceive and betray one another, and false prophets will arise. I suppose we have never lived in such a day as today, but he that endures unto the end, the same shall be saved.

The second coming of our Lord and Savior Jesus Christ is one of the central themes of the message of the church today. The disciples knew He was coming. They did not question that. They just said they wanted to know what the signs of His coming would be. They knew that Jesus Christ was to set up His kingdom. There was no question in

their minds. There is no question in their minds. There is no question in my mind, and there ought to be no question in your mind as to the literal return of the Lord Jesus Christ to this earth, and of the establishment of His kingdom. There are ties that bind us nationally, and we do have respect for our government and those that are at the head of it—and it ought to be so—but when we look upon the entire system all must crumble and fall, for one day the Lord, as King of kings, shall set up His kingdom. Just as sure as Elijah removed the rubbish before he built the altar upon which to offer his sacrifice, just as sure as the rubbish was cleared away before Nehemiah built the walls and the temple, just so sure must the debris of the earthly system be swept aside before Jesus Christ shall set up His kingdom. He will not build upon the foundation of the system of this day. He will build upon the sure foundation.

**Christ's Kingdom to
Supersede All**

The rock that Daniel saw cut out of the mountain

without hands was Jesus Christ and His kingdom. The great statue represented all the earthly kingdoms from the time of the Roman Empire to the closing age. That Stone struck the image and ground it to pieces until it became like dust. Then the great breath of God came and blew it away, and the Stone that was cut out of the mountain without hands became great, and filled all the earth. I am telling you this because you do not need to get your affections too much set upon systems. Whether they be bureaucracies, democracies, dictators, communists, or fascists; one day the whole business shall be ground to powder and blown away, and Jesus shall set up His kingdom.

When the Lord shall set up His kingdom, nothing shall hurt or destroy. We know that this age must cease. The things we are building today are not permanent. Oh that I could break you loose from them. Sometimes when you build a house you are trying to build it for future generations. That is fine, but I do not want to set your heart upon it. Don't you worry

about things standing on and on. I read in the Bible of earthquakes that are coming. As the temple in Jerusalem, not one stone shall be left upon another. God wipes it all clean, and we shall start all over again. Some folks ask if I think the present buildings will stand during the millennium. There are too many contractors who have cheated in building. They did not follow the specifications. They will not stand. God is going to clean house, and I am glad of it. God is going to purge and cleanse and purify the entire atmosphere. Even the air you breathe will be clean and the water you drink will be pure.

Time of His Coming Unknown

We do not know the day or hour when the Lord is coming back to the world again, and whenever a man sets a day he is wrong. That has been proved over all the years. Ever since Jesus said He was coming back again, some one has been telling exactly when it is going to be. They have all been wrong. Jehovah's Witnesses said that the world

was coming to an end in 1914. Then they said it had come to an end and we did not know it. They prophesied later that if you lived until 1925 the undertakers would have to go out of business, but the cemeteries are being filled right along. It seems to me that after a person sets a date two or three times he would stop.

When I was in Washington in 1925, the Seventh Day Adventists set a day in February and said the Lord was going to return. Good government positions were given up. Folks sold their homes. Some of my people came to me very much agitated. They said, "What do you think about all of this?" I said, "I have been looking for the Lord to come ever since I have been saved, but February 6th will be one day that He will not come." I knew the Lord would not satisfy those folks enough to come on that day. So, whenever you hear a man say he knows the day, you know he is wrong. "But of that day and hour knoweth no man." But the exhortation is that we should watch and pray, so that if He comes at noon, or night, or in the morning, we shall be

ready.

A Spiritual Decline

The Bible teaches that in the last days there shall be a great time of spiritual decline. I meet folks today who say everything is getting better; better education, more churches, more humane, etc. I do not believe any such thing. I know the world is getting more greedy and selfish and godless every day. The Bible says many shall fall away. That does not mean the world, but it means right here in the church. Some folks, in talking about the falling away, say, "Look at the beer parlors, gambling dens, and Sabbath desecration." The world does those things, but the falling away is in the church. Preachers fall to where they will put on plays in their church and charge admission to get in. They allow bingo parties. They fall to where they deny the virgin birth and miraculous power of the blood. They deny this marvelous experience of the new birth. Church members fall until the family altar is gone and the Bible is set aside. Church people can bring out card tables

and play cards right in their homes. Church members go to the movies, use tobacco and claim to be Christians. That is the "falling away" that taking place. I know I seem a little hard along this line, but I am interested in your going to heaven.

The Christian Duty

There has to be a housecleaning. We who love God and wait for His appearing have to rise above these things and be on a higher plane if we are going to be ready when He comes. The Bible says, "The love of many shall wax cold." They will be right in the church, and instead of loving their brother and loving the gospel and working together, they will try to tear down all the time. We have some folks who never seem to have a constructive thought. They never seem to be any help at any time. They seem to feel as if God has called them to do nothing but hinder. They can be cruel, cold, unfriendly and unchristlike. We get in the church and preach and cry and sing and pray and do what we can to get a sinner converted, and then

it looks as if some of us just try to pull him to pieces and get him to backslide. If they are worth a bucket of tears to get them saved, they are worth a barrel of tears to keep them saved.

The love of many will wax cold. Sin will abound on every hand. Many will be deceived. The church will lose sight of His soon coming. There is much to attract us today. There is a call for you to come here and go there. If the devil can get you to waste your time and your talent, he is just laughing about it. I have tried to get folks not to do that. I have tried to exhort them to put their time and money into chanel's where it will be of some use to God. If the devil can get you to waste your time and energy, following after a will-o-the-wisp, he is perfectly satisfied. I want to see us make a united effort. I want to see us pull together to do the will of God.

I know that life is no longer as simple as it used to be. The radio and rapid transportation has made life a serious problem. Years ago the Jews could have been persecuted in Germany

and you would not have known anything about it for a month. The Communist could have been giving trouble in China and you would not have known about it. But now we know all about everything almost as soon as it happens. That has made a little world of this large universe. It used to be that we worked longer hours. I used to have to walk to work and be there at 6:30 in the morning. I would work until 5:30, walk home, clean up, have supper, read a while, and go to bed at eight or nine. Life was rather simple then. Days were long then. Now every day seems like Sunday, and the whole business is all jammed up together. You do not have to be at work until nine o'clock, and then have to run to be on time. You get out at four and cannot get to bed before midnight. This whole world is in a whirl and we are in the midst of it. It takes something deeply spiritual to keep us ready for the coming of the Lord. We have to make a real effort if we are going to be ready.

Sel. by Lucy Klepinger.

REDEEMING THE TIME

We are not to look back to atone for unused opportunities; we are to look forward and plan to anticipate the coming minutes, hours, days and years. "Budgeting the time" would be a modern phrasing of the thought.

Time is one of our most priceless treasures. It comes to us freighted with golden opportunities for advancement and happiness. Yet there is none of our possessions of which we are more careless in its use and prodigal in its expenditure, than time. It is a common human failing. Seneca said: "We all complain of the shortness of time; yet we have more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing something that we ought not to do. We are always complaining that our days are few, and acting as if there would be no end to them."

Here is a new way to wait upon time. We should meet it with a program planned to account for every

hour and minute. They will all pay tribute to us as they pass. They bring opportunity, and they depart leaving pleasant memories in their wake. Our daily vocation will be pursued with energy and zest; there will be time for our domestic duties in the home, to share the labor and joys of family life. There will be a place in the budget for the improvement of our minds, and a time to be alone with our own thoughts and God. What a world this would be if we took time by the forelock and was its master! How rich, full and rewarding our lives would be! Redeem the time.—Sel.

If your life is unselfish, if for others
you live,

For not what you get, but how much
you give;

If you live close to God, in his in-
finite grace,

You don't have to tell it, it shows
in your face.

Sel., Sister Annie Miller,
R. 2, Mechanicsburg, Pa.

God made the flowers to beautify
the earth

And cheer man's careful mood;
And he is happiest who hath power
To gather wisdom from a flower,
And wake his heart in every hour
To pleasant gratitude.

—Wordsworth.

NOTICE REGISTRANTS

Every brother who registered October 16th, should send his name, address and number of dependents, if any, to Lewis B. Flohr, Vienna, Va., at once. Also notify him at once, when questionnaire is received. Each registrant should also ask the draft board for Form 47, special form for Conscientious Objectors, as soon as they get the questionnaire.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Mark 10:28-52.
 Oct. 13—Mark 11:1-14.
 Oct. 20—Mark 11:15-33.
 Oct. 27—Mark 12:1-27.
 Nov. 3—Mark 12:28-44.
 Nov. 10—Mark 13:1-23.
 Nov. 17—Mark 13:24-37.
 Nov. 24—Mark 14:1-21.
 Dec. 1—Mark 14:22-53.
 Dec. 8—Mark 14:54-72.
 Dec. 15—Mark 15:1-22.
 Dec. 22—Mark 15:23-49.
 Dec. 29—Mark 16:1-20.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—Joshua the New Leader. Josh. 1:1-18.
 Oct. 13—Crossing the Jordan. Josh. 3:1-17.
 Oct. 20—How the Walls of Jericho Fell. Josh. 6:1-21.
 Oct. 27—Achan's Sin and Punishment. Josh. 7:1-26.
 Nov. 3—Joshua Worships and Reads God's Law. Josh.

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- Nov. 10—Joshua's Good Teaching. Josh. 23:1-16.
 Nov. 17—Deborah and Barak's Victory. Judg. 4:1-17.
 Nov. 24—The Call of Gideon. Judg. 6:11-40.
 Dec. 1—Gideon and His Three Hundred Men. Judg. 7:1-25.
 Dec. 8—Sampson's Great Strength. Judg. 16:23-31.
 Dec. 15—Ruth and Naomi. Ruth 1:1-18.
 Dec. 22—The Birth of Jesus. Luke 2:1-20.
 Dec. 29—Review. Moses to Ruth.

BIBLE MONITOR

Vol. XVIII

December 1, 1940

No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A REFRESHING EXHORTATION

Near the close of his first epistle to the Corinthian brethren the apostle Paul throws out an impressive warning that is calculated to inspire its readers with confidence, courage and zeal for the supreme conquest in Christian service. This is the message: "Watch ye, stand fast in the faith, quit you like men, be strong." (I Cor. 16:13.) It is in times like these in which we are now living that Christian people can more fully see the beauty and appreciate the depth of meaning in this inspired passage of divine truth.

The apostle points out in this scripture some very important matters for our consideration; Watchfulness, Steadfastness, Manly Discharge of Duty, and Vigor-

ous Endurance. These are qualities that can give us definite assurance of successfully contending with the adversary of our souls.

A message like this from Paul the old soldier of the cross, who suffered so much for the cause of Christ, is especially helpful to us in these last days when because of distress of nations, with perplexity, men's hearts are failing them for fear, and for looking after those things which are coming on the earth.

We need to have our minds stirred up on these matters because we see about us so much carelessness and indifference; so much apostasy and unprincipled living; so much cowardice and weakness within the ranks of professing christendom: so much wishy-washy religion and feeble resistance against

sin. It is indeed sickening to any man of conviction and courage to see this deplorable condition when there is such a great need for virile and energetic soldiers to fight the good fight of faith in the cause of the Lord and Savior Jesus Christ.

There are a number of truths given to us by inference in this positive command. It is certain that the Lord would not direct Paul to give his people commands that it was impossible to comply with. The Lord does not ask impossible things of us. He only asks our reasonable service. "I beseeching you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

This being true we know that when he commands "Watch ye" that it is possible for us to be watchful to the extent that we will be prepared for whatever experience we meet, even that grand climax of this age, the return of our Lord to earth.

"And take heed to yourselves, lest at any time your hearts be overcharged with

surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36.)

When he commands us to "Stand Fast in the Faith" we know that it is possible to lay hold on the faith which was once delivered to the saints, and continue in it as long as life shall last. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11.)

When he commands us "Quit you like men" we know that it is possible for us to conduct and control ourselves as becometh men professing godliness. It is possible for us to enter into a covenant relationship with our God through Christ Jesus and be men enough to be true to that contract till death shall call us hence. "Now the just shall live by faith: but if any man draw back, my soul shall have no

pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Heb. 10:38-39.)

When he tells us to "Be Strong" we know that it is possible to have within us that power of endurance sufficient for our utmost need. "Submit yourselves therefore to God. Resist the devil, and he will flee from you. (James 4:7.) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (I Pet. 5:8-9.) "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." (II Tim. 2:1-3.)

After meditating upon these truths may each one of us resolve from henceforth to fight the good fight

of faith with greater earnestness.

LIFE'S PROBLEMS AND GOD'S ANSWERS

Wm. Root

The Psalmist David has said in Psa. 51:10, "Create in me a clean heart, O God; and renew a right spirit within me."

We believe that David recognized the fact that sin had at one time entered into his life, had left its mark upon his conscience, had filled his soul with sorrow, at the memory of it.

These words also suggest a spirit of repentance, a desire to be led by a new spirit. The failures of his past had become a problem in his life.

God has an answer to all who have such problems as well as to David's petition for a clean heart.

Here is God's answer to that petition. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (Ezek. 36:26.)

In our text David is pray-

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Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

ing for a clean heart and a right spirit within him. Let us make the following application, we beleve he was praying that his sins might be remitted, that he might be sanctified or set apart for righteous living, all this is implied in the text.

He said again, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This is the problems of all, who are born into this world, but God has an answer to the problem.

"Then Peter said unto them, repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

This too, is an answer to David's prayer.

Sin is the great wall that separates us from God and only repentance can break it down.

Sin is the worst enemy that ever crossed man's pathway and the devil is the author of it. Sin is the most expensive thing in all the world, it destroys the finer feelings of the soul, it weakens the will, wastes money and brings want, but God's answer for it is a new and a "clean heart."

Life's problem of heart cleansing is solved by God's cleansing of the inner man.

The next life problem which David had, which he portrays in the 51st Psalm, which we shall notice, was that he did not want God to leave nor forsake him. He said, upon another occasion in Psa. 27:9, "Hide not Thv face far from me; put not thy servant away in anger; Thou has been my help; leave me not, neither forsake me, O God of my

salvation."

God has an answer for all who make such a petition also. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Heb. 13:5.)

Next, in this life we all have the problem of facing death.

The Psalmist says, "My heart is sore pained within me: and the terrors of death are fallen upon me." (Psa. 55:4.)

God again has an answer to this. "Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live." (John 11:25.) When a sinner recognizes his wickedness, his lost condition, that he must answer God's call he faces another problem. Job says, "Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth." (Job. 40:4.) What is God's answer to this?

"Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they

be red like crimson, they shall be as wool." (Isa. 1:18.)

The Publican whom the Lord told about, went into the temple to pray, at the same time a Pharisee stood praying. The Publican prayed thus: (Luke 18:13.) "And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

Jesus said "that man went down to his home justified, rather than the other."

Hear God's answer to that prayer. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief." (I Tim. 1:15.) In life's problems we often find ourselves in trouble and we seek the mercies of God in our behalf.

David said, "Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief." (Isa. 31:9.) God's answer to this is in Psa. 50:15, "And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

Every penitent sinner

must come to the place that the Phillippian jailor came to, when he brought out Paul and Silas. "And brought them out, and said, sirs, what must I do to be saved?" (Acts 16:30.) The next verse gives God's answer. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

To some folks it is one of life's problems to find God, they seek him in the dark and they cannot find him there, for God is light.

Job says, "O that I knew where I might find him; that I might come even to his seat." (Job 23:3.)

God's answer: "And ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13.) We need to take all our problems to the Lord, we need his help, for he is our helper. (Psa. 30:10.) "Hear, O Lord, and have mercy upon me: Lord, be Thou my helper."

Again God's answer. "For I the Lord thy God will hold they right hand, saying unto thee, Fear not; I will help thee." (Isa. 41:13.)

One of the greatest problems in life is for one to keep their mouth out of trouble,

to tame the tongue. David said, "Set a watch, O Lord, before my mouth: keep the door of my lips." (Psa. 141:3.) "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that mans religion is vain." (Jas. 1:26.)

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." (Jas. 3:8.) God has an answer for this. "Now therefore go, and I will be with thy mouth and teach thee what thou shalt say," (Exod. 4:12.) These words God spake to Moses. "What is man that he should be noticed of God? What is man that thou art mindful of him? And the Son of man, that thou visitest him?" (Psa. 8:4.)

God's answer: "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

Great Bend, Kans.

THE LAST DAYS

Keith L. Drake

In the last days perilous times shall come, and there

shall be wars and rumors of wars and nation shall rise up against nation, kingdom against kingdom and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows.

Then shall many be offended and shall betray one another and shall hate one another, take heed that no man deceive you. For many shall come in my name saying I am Christ and shall deceive many. Then if any man shall say, "Lo, here is Christ, or there, believe it not."

For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be, Watch therefore: for ye know not what hour your Lord doth come. Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh. But let not your heart be troubled ye believe in God, believe also in me. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments. Amen.

May we all live faithful and in the end be able to say like the Apostle Paul, "I've

fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also, that love his appearing."

You are writing a gospel

A chapter each day,

By the things that you do,

By the words that you say;

Men read this gospel whether
faultless or true,

Say, what is this gospel accord-
ing to you?

Writer's Note:—

This story is verses from the Bible with a few added words.

The passages were taken from the following in order: II Tim. 8:1; Matt. 24:6-8; Matt. 24:10; 24:4-5; 24:23; 24:27; 24:42; 24:44; John 14:1; Rev. 22:13-14; II Tim. 4:7-8.

Lapeer, Mich.

**AMERICA, REPENT!
REPENT!**

(Christian Victory)

[The following appeared as an editorial in the "American Christian Review," September 24, 1940, number. Without comment, we pass it on for your prayerful consideration.—Ed.]

In a recent speech by Premier Petain, addressed to the French nation, he attributed their downfall largely to the fact that since 1918 they have been living in pleasure. And so the moral fiber of the nation rotted and they became an easy prey to the aggressor.

Is America any better? The words of Christ in Luke 13:3, come to us today with powerful application:

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

"And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

"I tell you, nay: but, except ye repent, ye shall all likewise perish!" (Luke 13:1-3.)

Vance Havner, writing in Moody Monthly, in an article entitled, "A Modern Feast of Belshazzar," says:

"After ten years of depression, we have turned, not to repentance, but to revelry. Indeed, such a spirit has characterized our land ever since we greeted soldiers returning from

France, not with a prayer meeting, but with a street dance. The heart of America is not at church, but at the country club We have turned to the theatre and the night club to drown our troubles in a saturnalia of wine, women and song. To the weird strain of jungle jazz, America stages a modern feast of Belshazzar.

"We have gone on a national drunk. and America is spending for beer half as much as for food, clothing and rent! America has four times more criminals than college students, four times more lawbreakers than school teachers! America has more barmaids than college girls. America has a murder every forty minutes, a robbery every ten minutes, and a burglary every two minutes. America has movies that fire the lust of the flesh with pictures so vile that China and Turkey have forbidden some of them."—Quoted from The Christian Reader Digest.)

People wonder why this war, why nations of Europe are suffering so. It is not without reason. The world again is awakening to the

fact that God is still the Judge of the nations and that He hates sin and judges sin. By allowing a terrible scourge, like Hitler, He is punishing sin. Yes, Hitler will be called to task also. When God is through using him as His scourge, God will deal with Hitler and Germany. Germany cannot, will not, escape the righteous judgment of her sins which have mounted as a putrid stench sky high.

Will America be spared? Less than three years ago Bishop Cushman (Methodist) warned America that in five years, unless America repented and turned back to God JUDGMENT WAS CERTAIN. America has not repented. America has gotten worse. Our peoples have turned from jazz to the more loathsome jitterbug; from segregated red-light districts to widespread adultery amongst our high school and college girls; from prohibition bootlegging to a national spree; from divorce as a shameful evil to divorce as a thing to glory in; from a few women drinking and smoking in private to brazen women, numbering now almost half of the population, flaunting

their shameful intemperance and smoking in public. America, REPENT, or else. . . .

Our godly fathers built up splendid Christian schools, and we turn them into anti-Christ, anti-Bible and anti-democratic institutions. Our fathers labored and suffered and died to give us a land of freedom, and we turn freedom to license and have developed a spoiled, unspanked generation.

Our hotels are corrupt; our movies are vile; our dance halls are staging orgies of sex; our newsstands are crowded with filthy literature; social disease is spreading at an alarming rate; modernism is sapping the strength of our churches; debt and chaos are undermining our government; our unemployment problem has NOT been solved. All these things, and many more are RED LIGHTS of warning of DANGER and DESTRUCTION ahead—unless there is REPENTANCE TOWARD GOD AND FAITH IN OUR LORD JESUS CHRIST. . . . America—Repent!

But, thank God, America STILL has God's "seven

thousand" who have not bowed the knee to Baal. Many thousands, scattered through the nation, believe the Bible, every word of it—worship the living Christ, seek to regulate their lives by His Word—and would die, if need be, in their utter devotion to HIM. Their prayers, as a sweet incense, ever growing in fervency and volume, are ascending to God. In this godly nucleus lies America's only hope.

AFTER

Walter Brunton

We are prone to act too quick, to speak before we take time to think what the results might be, hence, many a word has been spoken hastily, that never should have been said, or many an act has been done, that should have been left undone, if only we had thought of the "After."

Some years ago a song, "After the Ball" became very popular, but the truths and warnings in those few verses are as true and startling as ever. Oh how many kind hearts have been made

to bleed and suffer, because of unkind words or actions or neglect. They are wounds the world never sees, but Jesus does. His loving heart understands, and He will give us grace to bear them.

Paul tells us in Gal. 6:7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (The After) The next verse tells us, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Says one, this is the final reward, true it is, but it is the samples of the "Afters" in our lives. The kind words we should have said to someone, but we didn't say them. The loving deeds we should have done, but we let them pass. The lack of appreciation shown to others for kindnesses done and a hundred more things that we neglect to do that cost us nothing, but means so much to the receiver. Maybe we have started some one to ruin by our neglect, but on the other hand, those kind words that were spoken to some one that was discouraged, may-

be you had forgotten them, those loving deeds, and helping hand administered to others, may have started that soul toward heaven. It is the little things in our lives that make the round-ed-out Christian. "The Afters" that help or hinder our loved ones or strangers to live a higher nobler life for Jesus. Is it worth while?

When we came um out of the watery grave, and were born again into the kingdom of God, our hearts were filled with love and gratitude to our Father and our Saviour for his wonderful gift, we loved everybody, and were willing to do anything to help others to see and come to Jesus, but we didn't go far until disappointments overtook us, discouragements troubled us, sharp stones were in our pathway, thorns got in someway, and we began to wonder. Is this the right road home, dear Lord? But what about the "After?"

Listen, there was a still small voice that whispered in our ear, yes my child I traveled this very road when I was here, I suffered for you in the flesh, giving you an example to follow, it will

lead to home and happiness for where I am there you may be also.

John in chapter 14:1-3, says, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself that where I am, there you may be also." Is the "After" worth while?

Then again, do you suppose that Jesus thought of the "After" when He told His disciples that He was going to prepare a place for them, don't you think it made them want to go there after their work was done here? And that he was coming again for them, would it not make them anxious to go, and that they would be ready, watching, waiting, having on the wedding garment? No doubt they thought of the "After." How true it is that Jesus did not mean that promise for them alone, but it is for us too, who are living now as well.

Do we believe He is preparing those mansions for

us? Do you believe he is coming again for us? Does the world know by our lives, words and actions that we are expecting such things. If not, why not? Think of the after effects both on ourselves and on the world.

Loved ones, it is not enough to have your name on the church book, but they must be written in the Lamb's Book of Life or we are lost, except our lives are hid with Christ in God, we are only deceiving ourselves think what will the "After" be? Only to be left here on earth (if living when the Church is taken out) or left lying in the grave for a thousand years more, until the second resurrection.

Think of the "After," if we are living when he comes and we are not ready. Plunged into the period under the Beast. When the judgment scenes as described in Revelation with the awful tribulation period to endure, maybe to have to seal our faith with our own blood, rather than worship the beast, or his image, or receive his name or number which will seal our destiny for eternity. Now let us read Rev. 14:9-10. "And the third angel followed

them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb."

Rev. 16 gives us a faint description of the viols of the wrath of God that will be poured out on this world of ours, when the Gentile world powers will have to give way to the Prince of Peace, when he comes to take possession of this earth and sets up the kingdom of heaven, when Jesus will be king over all the earth.. (Zech. 15:9.)

Then the saints will rejoice and be glad, and no one can take that joy from them, because they have learned to know him and the power of his resurrection, and the fellowship of his suffering. (Phil 3:10.)

Beloved, think of the "After" of that soul who was ready and watching for Jesus to come, all this world. Its riches, pomp and power,

looks very small indeed when compared to it. That beautiful home is described in Rev. 21:9 to 22:7, read it. But on the other hand think of the "After" of those whose names were not written in the Lamb's Book of Life, (but maybe they were written on the church book). The "after" is given to us in Rev. 20:11-15, from which there is no turning away. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them."

"And I saw the dead both small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works and the sea gave up the dead that were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works, and death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life, was cast

into the lake of fire.

The "After," can you fathom it? Does it pay? Will you be there? Will I be there? No, by the grace of God we don't need to be there, but by becoming fearful, careless or unconcerned, by allowing sin to remain in the heart, envy, hatred, strife, a lack of love for God who created us, or for Jesus who saved us by his own precious blood, or the Holy Spirit who leads us, our brethren and sisters with whom we meet and worship together with, ect. Think of the "After."

May God help us to stop once in a while and think of the "after." Finally brethren, whatever we do or say or even think, remember some one hears, sees and knows, all about us. Those little deeds of kindness mean so much, a warm hand clasp tells what words can't utter, and makes someone feel welcome and happy, those kind words spoken to a troubled heart may lift the load, and ease the pain in some poor soul that had more than they could bear.

Think kindly of others, and above all else think of Jesus, His great love for us,

His wonderful promise to us, the beautiful home he is preparing for His children, and His soon coming again and the glorious rewards. Then think of the "After." May God bless all that read these few lines, is my prayer.

Waterford, Calif.

THEY STAND OUT

Vernie Diehl

When the religion of Jesus Christ gets hold of a man, it makes a difference, there is a distinction, he stands out from the crowd. Not off to one side, but as he moves about in the crowd he is different. When he gets the religion of Jesus Christ he lives, acts and thinks different.

A boy joined a church, then not long afterwards he became cross and swore. A deacon of another church spoke to him and asked him if he didn't join church a little while back and told him Christians do not swear. The boy said not a word, but later told some of his friends he was so ashamed of himself he didn't know what to do. This may be the turn-

ing point in this young boy's life.

Anyone can be an ordinary Christian, but to be alive and Christ like—that's different. To hate the wrong, to love the right at all times—that's different. To meet success and failure alike, to seek the truth and cling to it when there is so much compromise—that's different. To treat all folks right, do the right at all times, to treat the fellow right who has wronged you, without being self willed, without taking revenge, without an ill will, or even an ugly thought, is standing out from the crowd. This is just what we must do if we want to be with Christ in the life to come. We are in the world but not of the world. If we love the world the love of the Father is not in us. If we go where the world does, act, and look like the world, there is no difference, we do not stand out from the crowd.

When in a crowd sometime just pause and take notice, see if there is any that are different, any that stand out from the crowd. Probably if not, it may be a crowd where there is none that have the religion of

Jesus Christ.

We must stand out from the crowd—be different, to please God and do His will.

Nokesville, Va.

KINDNESS

Most hearts pine away in secret anguish for the want of kindness from those who should be their comforters than for any other calamity in life.

A word of kindness is a seed which, even though dropped by chance, springs up a flower.

A kind word and a pleasant tone of voice are gifts easy to give; be liberal with them. They are worth more than money.

Write your name by kindness, love, and mercy on the hearts of the people you come in contact with year by year, and you will never be forgotten.

It is impossible to resist continued kindness. In a moment of petulance or passion we may manifest coldness despite the exhibition of good will on the part of a new acquaintance; but let him persist, let him continue to prove himself really benevolent of heart, gen-

erously and kindly disposed, and we will find our stubborn nature giving way even unconsciously to ourselves.

If this be the result of kindness among comparative strangers, how much more certain will be the delightful result at home within the charmed circle of friends and relatives? Home courtesies, home enjoyments, home affections, can not be too carefully or steadily cultivated. Cultivate the home virtues, the household beauties of existence. Endeavor to make the little circle of domestic life a cheerful, an intelligent, a kindly, and a happy one. Our friends we must prize and appreciate while we are with them. It is a shame not to know how much we love our friends and how good they are till they die.

We must seize with joy all our opportunities; our duties we must perform with pleasure; our sacrifices we must make cheerfully, knowing that he who sacrifices most is noblest. We must forgive with an understanding of the glory of forgiveness, and use the blessings we have, realizing how great are small bless-

ings when properly accepted.

Hard words are like hail stones in summer, beating down and destroying what they would nourish if they were melted into drops. Kindness is stored away in the heart like rose leaves in a drawer, to sweeten every object around them. Little drops of rain brighten the meadows, and little acts of kindness brighten the world. We can conceive of nothing more attractive than the heart when filled with the spirit of kindness. Certainly nothing so embellishes human nature as the practice of this virtue. A sentiment so excellent ought to be emblazoned upon every thought and act of our life.

The principle of kindness underlies the whole theory of Christianity, and in no other person do we find it more happily exemplified than in the life of our Saviour who while on earth went about doing good.

—Selected.

I am further of the opinion that it would be better for us to have no laws at all than to have them in so prodigious numbers as we have.

—Michael DeMontaigne.

NEWS ITEMS

ENGLEWOOD, OHIO

We met in regular quarterly council October 23rd at 2:15 p. m. The meeting opened by singing 448, then Bro. Lawrence Kreider read I Cor. 12 and gave a few remarks on same and led in the opening prayer.

Our Elder J. P. Robbins then took charge. This being the meeting before our love feast there was a good bit of business to be taken care of. The brethren gave a good report of the annual visit. All business was soon disposed of in a Christian manner.

Since our last report there was one received into the church by baptism, for which we are rejoicing.

October 26th, we held our love feast service with an all day meeting. Bro. J. P. Robbins preached in the forenoon, reading I Tim. 6:1-21, using the 12th verse for his subject. In the afternoon Bro. D. W. Hostetler and Bro. Abraham Miller were with us and each gave a message. Bro. Hostetler took his text from Isa. 53:1-12, and Bro. Miller from Matt. 14:22-36. These sermons were all inspired and helped prepare us for the services in the evening.

In the evening there was a good number surrounded the Lord's tables, with three visiting ministers present, Bro. Hostetler, Bro. Ralph Frantz and Bro. Miller, the latter officiated.

On Sunday morning the house was almost full and the adult

classes were all in one for Sunday school, with Bro. Hostetler as teacher. The preaching service was divided between the visiting brethren, we again received a good message from them.

In the afternoon Bro. Hostetler gave a talk for the brethren who are in the draft age. Encouraging them to stand firm for Christ and the church. There was good attendance and interest throughout all the meetings.

We were very glad to have so many brethren and sisters from a distance come and worship with us, and will be glad to see them come back at any time.

Ivene Diehl, Cor.

QUINTER, KANS.

Elder L. B. Flohr and family came to us on October 15th. He gave to us fifteen, impressive, heart-searching, spirit filled, doctrinal messages, the kind the church can grow by if taken into our lives. His pre-sermon Bible lessons he gave the young were very instructive and interesting, and was enjoyed by all. His teachings to the boys who had to register, were helpful and encouraging. "Who knoweth whether Thou art come to us for such a time as this."

The church has been built up and encouraged. "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip."

Bro. Flohr has sown the good seed, it now remains with us what kind of soil it has fallen in.

On Saturday morning, October 26th, commencing at 10:30, an all

day meeting, Bro. Flohr delivered the examination services at 2:30, and officiated in the ordinances of the communion services in the evening. All day services again on the Lord's Day. Closing message in the evening by Bro. Flohr. "Be of good cheer. It is I," to a well filled house.

The attendance during all these meetings was good. We feel to commend our McClave brethren for their presence at our communion services, it was under adverse circumstances, as one of their number had passed away, they had to leave us early Lord's day morning to attend the funeral.

Bro. Root of Great Bend, Kans., was also with us giving us a splendid message.

We were loathe to see our dear Bro. Flohr and his family leave us for their far away eastern home. May God protect and keep them and bring them back to us in the near future.

We desire the prayers of all those who know the value of prayer, that the Quinter church may prosper, and fulfill the purpose God intended it should.

"So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.)

Sister O. T. Jamison, Cor.
Quinter, Kans.

And I smile to think God's greatness
Flowed around our incompleteness,
Round our restlessness His rest.

—Elizabeth B. Browning.

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OBITUARY

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ROSALIA (JOZSA) KASZA

Beloved wife of Joseph Kasza, Sr., daughter of Peter and Elizabeth Jozsa, born September 16, 1877 in Hungary, and departed this life October 25, 1940 age 63, years, one month and nine days.

On June 22, 1896 she was united in marriage to Joseph Kasza. To this union were born three sons.

They came to the United States in 1909 arriving at Eads, Colo., February 15, 1909 and filed on a claim 16 miles southwest of Eads where they lived for 17 years. They moved to McClave June 1st, 1926, where she resided the remainder of her life.

In February 1928, she was united with the Dunkard Brethren church remaining faithful until death. She was a kind and loving mother, a loyal neighbor. Always willing and ready to lend a helping hand.

Surviving are her husband and three sons, Paul, of Wiley, Colo., Pete of Scottsbluff, Neb.; ten grandchildren, one sister, Mrs. Agnes Kasza of Eads, Colo., and four sisters and two brothers in Hungary. A number of nieces and nephews, and a host of friends.

She was visiting her son and friends at Wiley and was taken suddenly ill, had a heart attack and was taken from our midst very unexpectedly, nevertheless God's ways are not always our ways and what He does we must consider well done.

Funeral services for Sister Rosalie Kasza were conducted Sunday after-

noon at 2:30 in the Dunkard Brethren church. Hosts of sorrowing friends and relatives were present. Interment was made in the McClave cemetery.

Brethren Melvin Roesch and Isaac Jarboe officiated.

Mrs. J. L. Wertz,
McClave, Colo.

FLORENCE AUDREY REPLOGLE

Daughter of Phillip William and Mary Replogle was born May 28, 1893 and departed this life, October 8, 1940 at the age of 47 years, five months and ten days.

She was the youngest of ten children. Her childhood days were spent in Evansport, Ohio.

On August 17, 1912, she was united in marriage to Jay Carpenter of Jewell, Ohio. To this union were born six children, Ivan Loyed, William Monroe, John Jay, Mary Susannah, who preceded her in death on November 25, 1925, David Emerson and Florence Genevieve.

September 25, 1912, they moved to Gladwin county, Mich., where they resided several years. In the fall of 1923 they moved to Hillsdale county, Mich., where they have resided ever since. In girlhood she attended the M. E. church at Evansport and in the fall of 1912 she affiliated with the Church of The Brethren at Beaverton, Mich. With her husband she changed her membership to The Dunkard Brethren church at Pleasant Ridge congregation in 1929 and lived a faithful member until death.

She was a devoted companion and mother who was willing to sacrifice her self for her family and others.

She leaves to mourn her departure,
her beloved husband, five
children, two grandchildren, six
brothers, Marion and Leon Replogle
of Bryan; Roy Replogle of Arch-
bold; Chauncey of South Bend;
Lloyd and Aubrey of Evansport who
were pallbearers; one sister, Mrs.
Bessie Rosendaul, of Camden, Mich.,
and a host of relatives and friends.

A wonderful mother, woman and
aid,

One who was better, God never
made,

A wonderful mother, so loyal and
true,

One of a million, that mother was
you;

Just in your judgments, always
right,

Honest and likened, ever upright,
Loved by your friends and all you
knew,

Our wonderful mother, that
mother was you.

Years of sacrifice, little of play,
Loving and giving, smoothing the
way,

Life is too short, mother ever to
pay,

Strong in adversity, ready to do,
Gentle, unselfish, a friend ever true,

Our greatest possession, Mother,
was you.

THROUGH THE WATERS

When thou passest through the
waters

Deep the waves may be and cold,
But Jehovah is our refuge,

And His promise is our hold;
For the Lord Himself hath said it,

He, the faithful God and true:
When thou comest to the waters

Thou shalt not go down, but
through.

Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation
Sweeping over heart and brain,
They shall never overflow us
For we know His word is true;
All His waves and all His billows
He will lead us safely through.

Threatening breakers of destruc-
tion,

Doubt's insidious undertow,
Shall not sink us, shall not drag us
Out to ocean depths of woe;

For His promise shall sustain us,
Praise the Lord, whose Word is
true!

We shall not go down, or under,
For He saith, "Thou passest
through."

—Annie Johnson Flint.

IMMODEST CLOTHES

Down through the history
of the true church, from the
days of the Apostles Peter
and Paul, men and women
in touch with God, faithful
to the teaching of these
founders of the church, have
felt the need of preaching
and writing on Woman's
Dress. Today there is a
crying need of sounding the
alarm against Woman's
"Undress."

To follow the fashions of
the world at any time is as
positively forbidden in the
Word of God as stealing or
filthy talking; but to be
"conformed to this world"

in dress at the present time is more than disobedience to a Divine command, it is a crime against humanity.

Parents are committing crime against their children.

Mothers are committing crime against their daughters in sending them out into the world clad in a manner to invite insult.

Wives are committing crime against their own husbands and the husbands of others.

It is a crime of sisters against brothers, of maidens against their suitors, and of school girls against their mates.

It is a crime committed by women against their employers and fellow workmen.

It is a crime against ministers, who in turn are criminally unfaithful in allowing this sin against high heaven and God Himself.

There is no one crime at this hour that is sweeping souls on to perdition at a swifter rate.

Much is said about moving pictures, and the wrong use of the automobile, and these indeed are strong allies; but -woman's "Undress" is destroying her, and leading her victims to hell.

Had a woman appeared on the street a few years ago in the undressed condition of today, she would have been arrested.

A young woman opposed to the teaching of the Word of God as to modest dress has been preparing herself for missionary work. Recently she arrived at her field of labor in a heathen land, but on leaving the boat was informed by officials that she must lengthen her skirts or leave their town—a sermon in itself.

If this terrible evil were confined to avowed sinners, it would be bad enough.

But stand at the church doors and see it stalk in and out in gay colors, bearing the name of "Christian."

Voices must be raised to cry: "It is not Christian."

Christians are separate from this sin of the flesh manifested in wearing thin clothing, attractive colors, low necks, short sleeves, and short skirts. The silk hose and fancy slippers are as truly "ornaments of the legs" as those condemned of God through the prophet Isaiah, and are worn for the same purpose now as then.

As against all this, how plain and simple are the

words of the Apostle Paul: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

—Selected.

PARENTAL RESPONSIBILITY

We copy the following from one of our Exchanges:

A Mother Looks At War

They said there would never be another war—eighteen years ago, when the world was running red with blood and echoing with the sobs and prayers of broken-hearted women. That was a war to end war, they said; it was so terrible that no one would dare to start another. And finally it ended—and we took up the task of mending the loss and ruin and suffering it had caused.

Eighteen years! Mother Earth has not had time to spread a green cloak over all the shell-torn fields! Many hearthstones still lie

broken and shattered. Soldiers who fought the last "war to end wars" still live with shattered bodies and brains for which there will never be any healing. And for each of these living dead, as for each of the blessed dead, there is a broken home, a broken heart. And they are talking war again!

No woman on earth hates war more than I hate it—for I have not only known the grief of every mother who has had sons go down to death on the battlefield, but I have endured the agony of seeing my family divided, by boys fighting each other, fighting to kill—one with the country of my birth, four with this country, which I love more than I ever loved my homeland. And I say to you—I who know, I who am called the Mother of the American Legion—that war is the greatest curse on earth. From it nothing, anywhere, is safe.—Ernestine Schumann-Heink.

This story speaks for itself. If we were discussing war in its various phases we might have a few more questions to raise. These boys, in all probability, were

not asked whether they were willing to enter military service, as the prescription law in force during the World War drafted all men and boys between the age-limits specified in the law for military service, no matter whether they were willing or unwilling, whether they believed in war or not. It at once raised the question as to whether the state or the parents have first rights to the children. In other words, it raised the question of parental responsibility.

Paul, writing to the Ephesians, says: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." So saying, he gave voice to the weightiest responsibility resting upon Christian parents. Another Biblical admonition is this: "Train up a child in the way he should go; and when he is old, he will not depart from it."

Mothers generally have a similar feeling concerning their children to that which this mother expressed in the above extract. Especially is this true of mothers who from their hearts believe

that Christian people, followers of the Prince of Peace, should have no part in carnal warfare under any circumstances. Parents who are obedient to such precepts as "Resist not evil," "Love your enemies," "Do good to them that hate you," "Thou shalt not kill," "The weapons of our warfare are not carnal," "The servant of the Lord must not strive," "If thine enemy hunger, feed him," "Avenge not yourselves," "Behold I send you forth as lambs among wolves," etc., etc., will of course do their best to bring up their children in subjection to such divine commandments. And when they have the divine assurance that when their children are thus brought up in obedience to Scripture they will not, when they are old, "depart from it," they have a right to expect that governments will respect these divine commands of Scripture and grant them the liberty of conscience which the Bible teaches and the Constitutions of state and nations guarantee.

But this is only one among many cases where the responsibility rests heavily upon parents to bring up

their children "in the nurture and admonition of the Lord." Among Christian ideals are the following: Living a pure and holy life; giving their hearts to God in the days of their youth; common honesty in speech and in action; business integrity in the material things of life; wholehearted Christian service; "in honour preferring one another;" obedience to God in all things. These ideals, while generally applauded, are nevertheless contrary to the lusts of the flesh, and it requires faithful example on the part of parents, much diligent teaching, careful and judicious restraint, careful and prayerful discipline, much patience and vigilant oversight to bring about desirable results. To the extent that parents have the power to govern and control, they are responsible for the proper bringing up of their children "in the nurture and admonition of the Lord." To the extent that they fail to exercise this power, they are responsible for the results springing from their neglect. The fact that there are other influences at work in practically every community

that tend to thwart well-meant efforts of faithful parents ought never to be taken as an excuse for giving up the struggle, but rather serves as a stimulus for putting forth still greater efforts to win and to hold their children for God and His word.

Next to God, parents have or at least should have the highest authority over their children.

—Selected.

SENTENCE SERMONS

To be angry is to revenge the faults of others upon ourselves.

Yesterday is yours no longer; tomorrow may never be yours; today is yours, and in the living present you may stretch forth to the things that are before.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.

THOSE WE LOVE THE BEST

They say the world is round and yet
I often think it square,
So many little hurts we get
From corners here and there.

But there's one truth in life I've
found

While journeying east and west
The only folks we really wound
Are those we love the best.

We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless
blow

To those we love the best.

ADULT SUNDAY SCHOOL LESSONS

Oct. 6—Mark 10:28-52.

Oct. 13—Mark 11:1-14.

Oct. 20—Mark 11:15-33.

Oct. 27—Mark 12:1-27.

Nov. 3—Mark 12:28-44.

Nov. 10—Mark 13:1-23.

Nov. 17—Mark 13:24-37.

Nov. 24—Mark 14:1-21.

Dec. 1—Mark 14:22-53.

Dec. 8—Mark 14:54-72.

Dec. 15—Mark 15:1-22.

Dec. 22—Mark 15:23-49.

Dec. 29—Mark 16:1-20.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 6—Joshua the New Leader.
Josh. 1:1-18.

Oct. 13—Crossing the Jordan. Josh.
3:1-17.

Oct. 20—How the Walls of Jericho
Fell. Josh. 6:1-21.

Oct. 27—Achan's Sin and Punish-
ment. Josh. 7:1-26.

Nov. 3—Joshua Worships and
Reads God's Law. Josh.

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8:30-35.

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Josh. 23:1-16.

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6:11-40.

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Hundred Men. Judg.
7:1-25.

Dec. 8—Sampson's Great Strength.
Judg. 16:23-31.

Dec. 15—Ruth and Naomi. Ruth
1:1-18.

Dec. 22—The Birth of Jesus. Luke
2:1-20.

Dec. 29—Review. Moses to Ruth.





BIBLE MONITOR

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December 15, 1940

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTMAS A NOTABLE BIRTHDAY

It is with a great feeling of concern, an anxiety that is deeply disturbing that we look out upon the world as we approach another Christmas Day, the birthday of our Lord and Savior Jesus Christ. War with all its attending horrors is raging in other lands and threatening to spread on every hand. Under these conditions it is but natural that we look forward to the celebration of the birthday of the Prince of Peace with a feeling of sadness.

The angel that heraded the birth of the Christ to the shepherds on the hills of Judea brought to them a message of cheer and hope. In their vigil over their flocks in the darkness of the night the appearance of the angel of the Lord in bright-

ness and glory filled them with fright. The message borne by this heavenly being soon allayed these fears. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10-11.) Through all the years that have passed by since the birth of the child Jesus the message of the angel of the Lord has caused rejoicing on the part of those who have come to a knowledge of the truth and have accepted it in faith believing. We cannot but yearn that somehow during this Christmas season the light of the glory of the Lord might shine to the people of every nation, that the message of the angel of the Lord might be brought home in a definite way to

the unsaved of every kindred and tongue, that this generation might see the vanity and folly of this godless world system that has plunged the human family into this malstrom of strife, hatred and warfare that is submerging the earth in darkness and despair.

The good tidings of great joy, the angel said, was to be to "all people," and so to those who believe, the celebration of the birth of the Christ is an occasion that fills us with joy and gladness. The thing that causes us so much anxiety is that so many of our fellow beings do not believe and cannot rejoice with us, but are in great distress and suffering. Is it not because "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them?"

The fact that is the basis for our rejoicing is that a Savior, Christ the Lord was born unto this world. A Savior, not only to the shepherds of Judea, not only to the wise men of the east or the people of their generation, but to all people; to you, to me, and to every

generation to the end of time. This is a fact that should be given serious consideration. Even in this crooked, perverse and sin cursed generation this message heralded by the angel to the shepherds brings us cheer and hope. It gives us cheer because in the midst of sin we can find salvation; in the midst of darkness we can have light; in the midst of war we can have peace; and in the midst of death we can have life. It gives us hope because the future is provided for by unerring promises for both time and eternity. Jesus the Savior of the world made these things possible.

We rejoice because he is an unfailing and a continuing Savior. He not only saved men in the generation in which he lived on the earth, but he can, and is, saving men now who believe and accept his gospel, and will continue to do so unto the end. His saving power is sufficient to reach men who are hopelessly lost and undone and rescue them from sin and its condemnation. His gospel can solve all the problems and difficulties of the human family. "Wherefore he is able also

to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25.)

It is indeed fitting that we celebrate the birth of this Christ who suffered that we might be free, who died that we might live. As we engage in this season of rejoicing may we who have heard the Christ and experienced his saving grace and keeping power testify of this fact to those about us and herald the glad tidings to the world that Christ is an all-sufficient Savior even in these dark days.

THE SEASON'S GREETINGS

With this issue we close volume eighteen of the Bible Monitor. It would not be complete without an expression from your unworthy servant in appreciation for the cooperation and help that has been given us in the past year. Without your support in manuscript for printing, in a financial way and in your prayers, the work could not have been taken care of. Then too, we thank you for your kindness

and forbearance toward us in mistakes that we have made and in the difficulties that have arisen from time to time. May the Lord abundantly reward you in all these matters and inspire you to greater service in his cause.

We wish all our helpers and readers alike a Christmas of joy and gladness and a New Year of service and success in the Master's cause. —Editor.

THE HOLY CHILD JESUS AND HIS KINGDOM

An Earnest Appeal to
Watch and Be Ready

Paul Reed

According to our method of counting time almost two thousand years have gone into the pages of history since the great redeemer, King Jesus, was born of the Virgin Mary over in a little town known as Bethlehem of Judea.

De we prove to God by our actions that we actually thank Him for the great gift. I am sure we as weak and unworthy creatures cannot express in our limit-

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ed use of language just what it really means to us.

Man had fallen from grace, and no longer would the slaying of lambs, etc., atone for sin. But took that ignominious death on the cross, and the shedding of His blood, to atone for sin.

This little child was soon about His Father's business, going about doing good, healing the sick, curing the lame, causing the deaf to hear; giving sight to the blind and establishing the

kingdom that had been prophesied of, that God would set up, or establish. This kingdom is an everlasting kingdom. We believe Daniel very forcibly prophesied about this kingdom, (Daniel 2:44) "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Chapter 7, verses 18 and 27 are very consoling scriptures for the saints and is strong evidence of the existence of the kingdom and its continuation. "But the saints of the most high shall take the kingdom forever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey Him."

When we came to age of accountability, and realized that we must either accept Christ and His plan of salvation; or be eternally lost;

if we died having never accepted Him. Then we were led down into the liquid stream of water, and there immersed beneath the surface of it, to rise and walk in newness of life.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Now after we have been baptized, truly born again; born of the water and of the Spirit, we are then in His kingdom, or church. Then if we remain in His kingdom we must serve Him. Do the things He has commanded of us to do. It seems to me the beloved apostle Paul has fore warned the followers of Christ if they expect to maintain the integrity of Christ's teachings they must "put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Heb. 6:11-12.)

The writer feels sure that all Monitor readers are in-

deed thankful that we live in a land and country in which there is freedom of speech, freedom of the press and where we may worship God according to the dictates of our conscience unmolested. But still there are many things that will lead to degradation and sorrow if the Christians allow themselves to become entangled. At this present time there are many openings, that would lead to a field of financial prosperity. But after being brought into a saved relationship with God can we afford to fall away? If we do, what are the grave consequences?

(Heb. 6:4:6) "For it is impossible for those who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. If they shall fall away, to renew them again unto repentances; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

With these thoughts before us don't we believe it would be exercising the best logic, and in many cases be

very expedient to consult the church before applying, or taking many positions that are available?

Money that is honorably earned and applied to a good purpose; is not a detriment; but a blessing. The giver, if he doesn't give to be seen and honored by man will receive a great blessing. It maybe would be the means of getting the gospel to some poor soul. If we can be instrumental in causing one soul to accept Chrsit I am sure our labor is not spent in vain.

But dearly beloved, let's not become to eager about wealth and accept a position that would destroy our fellowman's life. Remember the message the angel brought the shepherds. "Fear not: for behold, I bring tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men."

Jesus declares Himself to be the prince of peace, and in His farewell sermon He speaks these comforting words, "Peace I leave with you, my peace I give unto

you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (St. John 14:27.)

It is an obvious fact from these scriptures and many others that Jesus is not the instigator of confusion, malice, hatred, grudge, envy strife and wars, but is the contrary to it.

Jesus has told us that we are in the world, but not of the world. Then if not of the world, we have our citizenship in Christ's kingdom, and we are entitled to protection from it. This we believe He will do, for He has verified it through holy men of old.

First let us see what some of the promises are. (I Cor. 10:13) "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape."

(II Pet. 2:9) "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." The apostle James tells us, "I (God) will never leave thee, nor for-

sake thee."

These are only a few of many scriptures to prove God's unlimited power, and protection of His people.

We wish to give a few examples where God has stayed by his people. (Daniel 3) King Nebuchadnezzar made a golden image, and made a decree that those who would not fall down and worship the image should be cast into the midst of a burning fiery furnace. As a result we find three, Shadrach, Meshach and Abednego who would not fall down and worship the image. Then the king had them bound and cast into the furnace that has been heated, "One seven times more than it was wont to be heated." It was so hot the flames of the fire slew those that put them in. Then the king rose up in haste, and said unto his counsellors, did we not cast three men bound into the midst of the fire? They answered and said unto the king, True, O King.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

"And the princes, gover-

nors and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

As space doesn't permit, I want to give Daniel's experience in the lion's den. If we desire to read it we may by turning to Daniel 6. It is wonderful to read, seeing how the Lord sent His angel and shut the lion's mouth. So Daniel came out without a scratch. This has been a good many centuries ago; but God has revealed unto us that He is the same yesterday, today and forever. Neither do we believe God's arm or power has shortened or diminished one hair's breadth.

I do not mean to say by this that if we were put to the test as Daniel and the Hebrew children were that God would deal with us as he dealt with them. But this the writer does conscientiously believe, that God will never allow us to be tempted above that we are able to bear. If our faith was sufficient we maybe would have to give our lives,

as did Stephen. But what could be greater, nobler or more honorable than to give our life for Christ's sake and the gospel.

(Mark 8:35) "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it."

Now in conclusion we earnestly entreat all to watch and be ready for we believe our Lord is coming soon. The command He left to His followers is "occupy till I come." Then if we have faithfully occupied, we will hear that welcome call: Well done thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord.

As the soldier of the cross of Christ journeys on through this old world, he will meet with many obstacle that may cause much sorrow, pain, grief, heartache and many a tear; for we are told "All that will live godly in Christ Jesus shall suffer persecution."

But when the blessed Master calls us to that heavenly home these trials and persecutions will be no

more, but all will be joy, happiness, peace and love through the ceaseless ages of eternity.

Carthage, Va.

THE CHRIST

Where can one find such counsel as in the "House on the Rock;" such devoted and persistent love as in the "Prodigal Son"; such humanitarianism as in the "Good Samaritan?"

I should like to quote at length some words from an unknown author:

"Here is a Man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was 30, and then for three years He was an itinerate preacher. He never wrote a book. He never held an office. He never owned a home. He never put his foot inside a big city. He never traveled 200 miles from the place where He was born. While still a young man the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned

over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

"I am within the mark when I say that all the armies that ever marched; all the navies that ever were built; all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as that one solitary life."

And so we celebrate the birth of this Man, this carpenter, this wandering and homeless preacher, Who left no written word save in the sand at His feet, but Who, in three short years of service has written an indelible record in the lives of millions.—Selected.

One who is able to attract children unto himself is able also to influence others.—J. R. Mumaw.

PROPHECY AND THE SIGNS OF THE TIMES

Wm. Root

Part One

In the days of the Prophet Daniel, King Nebuchadnezzar had a dream which troubled him or distressed him very much. So he called the "magicians, the astologists, the sorcerers and the Chaldeans to shew the king his dream." (Dan. 2:2.)

And when these could not interpret his dream, he became angry "and furious, and commanded to destroy all the wise men of Babylon." (Dan. 2:12.)

"And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain." (Dan. 2:13.)

"And when Daniel had desired of the king time, had consulted with his companions, that they would desire mercies of the God of heaven concerning this secret, in order that they might not perish, with the other wise men of Babylon, Daniel received divine revelation, in a vision, and the secret was revealed to him by the God of heaven."

(Dan. 2:14-19.)

Then Daniel thanks and praises the God of heaven for this wisdom. (Dan. 2:20-24.) And so Daniel went in unto the king and said unto him, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." (Dan. 2:28.)

Then he reveals the dream to the king. "Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." (Dan. 2:29.)

And then he gives the dream in detail. "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king." (Dan. 2:31-36.)

Now we will not comment upon this dream or this image at this time, except that, we believe this image is the rising of the evil forces of the nation of the world that were to follow, the forces of unrighteousness. The stone mentioned, that was "cut out without hands" we believe to be the Christ of God, or Christianity to the world.

Christianity, the work of God's righteousness, was to smite the image, unrighteousness, evil forces. And those evil forces were to be scattered, like "the chaff of the summer's threshing

floors;" and Christianity that smote the image was to become "a great mountain" to fill the whole earth.

Then Daniel proceeded to interpret the dream. Verse 37, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

There we have the head of the image, in the days of this king Nebuchadnezzar. We have the rise of evil forces, and the scattering of their power in all the earth and among all men in the rising of four kingdoms to follow.

The next kingdom that was inferior was that of Belshazzar's kingdom, it was numbered and finished in the days of his reign as recorded in Dan. 5:25-28. "And this is the writing that was written, 'Menne, Menne, Tekel, Upharsin.'"

This is the interpretation of the thing. Menne—God hath numbered thy kingdom, and finished it.

Tekel—Thou art weighed in the balances, and art found wanting. Pe'res—Thy kingdom is divided, and given to the Medes and Persians." So we learn from this language that the evil forces were to rise and divide and become scattered. Out of this divided kingdom arises four beasts, see Dan. 1:18, 17; Dan. 8:1-12; 20:25.

Studying farther the lesson in Dan. 2:39. we read, "And after thee shall arise another kingdom inferior to thee." To the wrier this kingdom represents the "breast and the arms of the image." (Silver.) The rising of a king, of the Medes and Persians.

"And another third kingdom of brass, (the belly and thighs of the image) which shall bear rule over all the earth," and a fourth, legs and feet. Out of this third kingdom, or from the third king of the Medes and Persians, we believe we have the rising of the Roman Empire, in the days of Christ, (the stone) this Roman Empire was to "bear rule over all the earth."

(John 11:47-48) "Then gathered the chief priests and the Pharisees a council,

an dsaid, what do we? for this man doeth many miracles. If we let thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."

This shews the strength of the Roman Empire, in the days of Christ. Now going back to Dan 2:40, we read of a fourth kingdom that shall arise. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise."

We think this fourth kingdom is Ancient Rome restored, or the evil forces at work in ten nations or kingdoms, in the last days and at the close of this age. In other words it is that power of the beast and the antichrist, revealed to the Apostle John, in the Revelations. (Rev. 13:1-18.)

"And whereas thou sawest the feet and toes, part of potters clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes

of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

This is the legs and the feet of Nebuchadnezzar's image, the fourth kingdom, or beast that should arise, as we have stated above, the power which the stone smote and brake to pieces.

Our interpretation of this is that when Christianity came the Roman Empire was shorn of its power, and the kingdom divided, but enough of that power was left, "the strength of the iron" that in the last days it will be revised, in that part of the image, the feet and toes.

To the writer we are entering those days. (See Dan. 7:7-23.)

In Rev. 13:1-8 the Revelator received a vision of the rising of the fourth kingdom, of the image of Nebuchadnezzar. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven

heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

The Revelator was here standing, upon the shore of the sea, no doubt the sea represents the Mediterranean sea, which was a tributary of the Roman Empire, we believe the vision was pointed to the future, the last days, the latter times or at the close of this age.

We believe what he saw was the beastly power, the evil forces of Rome rising up under the heads of ten Nations or kingdoms of the earth, rising out of the sea of their confusion, because of a thirst for power, their confusion being brought about, because of a world-wide depression, trade depression, unemployment or something of the kind.

In their divided condition each one trying or seeking mastery over the other in the form of world-wide dictatorship, and are brought together, under the power of Satan, in carnal warfare and bloodshed.

Such is largely the condition at the present day, there are a number of such nations or kingdoms repre-

sented in the present conflict in Europe today and we do not know how many more will rise up, before it is over.

Let us liken the beast of the Revelator, out of the sea to the fourth king or kingdom of the image, or ten kingdoms of earth, rising up in the last days, under one head.

The beast had ten horns, (let us say ten powers in one) it also had seven heads. Some think the "seven heads" represent the seven hills on which the city of Rome is built, this may be true, be that as it may, it might also mean seven organized powers of earth or -ism, all controlled by the devil's power.

Daniel prophesied of this beastly power that would arise, in Dan. 7:1-8. He pictures it as four beasts, we believe the first three mentioned by him represent the rise, power, persecution and bloodshed of Ancient Rome.

Daniel's first three beasts have possibly arisen, this prophecy has possibly been fulfilled.

"Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." (Great sea

possibly the Mediterranean.) Let us notice and observe the fact that the whole earth at the present time every nation, from the four winds of heaven, and from every portion of the globe, are in great confusion, great distress, and unrest, is in evidence everywhere. "And four beasts came up from the sea, (divided state, iron and miry clay would not mix) diverse one from another." (Separate from each other.)

We believe Daniel's first three beasts represented that part of Nebuchadnezzar's image, above the legs and feet, the rise and fall, the scattering of the evil forces of the powers that would come out of the kings of the Medes and Persians.

(Rev. 13:2-3) "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

We believe the dragon

represents Satan. All that is pictured in these verses, and as well by Daniel regarding his first three beasts in Dan. 7, we believe has been fulfilled.

"And one of his heads was wounded unto death" but the "deadly wound was healed." The Roman Empire was wounded in the head in A. D. 470, by the barbarian invasion and gradually the Roman Empire faded away, (public sentiment was against them) into insignificance.

But the "deadly wound was healed." After the great war, when Fascists captured the government of Rome, or Italy and Mussolini seized the Premiership and revived the Ancient Roman spirit then it was that all the world marveled at the beast.

Mussolini is now in league with Papacy which he has restored to temporal power, which had been withdrawn sixty years ago.

This is the power which we believe will rise up again under the seven heads and ten horns, the legs and the feet of the image and the fourth beast of Daniel.

Great Bend, Kans.

CHRISTMAS ANGELS

Vernie Diehl

A long time ago, near Bethlehem, probably in the same fields where David had tended sheep, there were shepherds keeping watch over their flocks by night. Probably they were seated on the ground, and there was a hush, all was quiet. When an angel of the Lord appeared and a light shone round about them. They were afraid, then the angel said, "Fear not; for behold I bring you good tidings of great joy, which shall be to all people." Then they were told of the babe, a Saviour was born, wrapped in swaddling clothes, cradled in a manger. Suddenly there were a host of angels, they praised God—they were all saying, "Glory to God in the highest, and on earth peace, good will toward men." Then the angels went back to heaven.

I can imagine all was quiet for awhile, then the shepherds said let's go see this thing that has happened which the Lord has made known unto us, so they made haste, went and found

things just as they were told.

Many visitors have gone to Bethlehem since the shepherds were there. A shrine has been made of the supposed location, and persons worship there. Sometimes I fear they worship the place instead of the Saviour. Many folks think more of the gifts they give and receive on Christmas than they do of honoring Him. Many think they cannot have Christmas, or worship, or honor the Saviour without a Christmas tree. To others the story as told by Luke in Luke 2:8-16 is just as beautiful as a Christmas tree. His message of love and peace is for all people, every race on earth. We are made sad to think of so many people who do not enjoy the Christmas gift of God's dear son, and some who have never heard the message the Christmas angels brought, and so many places there is not peace on earth and good will to men, because people do not follow the teachings of Jesus.

Nokesville, Va.

Our deeds determine us as well as we determine our deeds.—George Eliot.

SUBSTITUTING SANTA CLAUS FOR CHRIST

A Christian Woman's Protest

At the close of Christmas night last year I solemnly promised myself that another Christmas would not pass without a protest from me to the praents and teachers—the grown-ups of our land against the substitution of Santa Claus for Christ at Christmas time, both in the home and in the Sunday school.

May I say a word or two with regard to my own childhood in this connection? I was brought up in a home where I believe all the adults were church members. I never recall any talk of Christmas as the birthday of our Lord. I do recall many times being asked what I wanted Santa Claus to bring me, and long stories about his wonderful workshop somewhere back of the North Pole. Had it not been for Sunday school I might not even have known that it was His day, or that any save that genial looking, red-faced gentleman had anything to do with

it; that genial old man who would, if I were good, bring me a Christmas tree and fill my short stockings to overflowing.

When I was seven a little girl of nine (and there is always a little boy or girl of nine somewhere in the neighborhood) told me she had seen our Christmas tree come up our front steep. My tree came down the chimney! She insisted, and I protested. Finally I went into the house and asked one of the big people there about it.

"Is there a Santa Claus?" I queried.

Back came the answer, immediately and convincing: "Certainly there is a Santa Claus, and any little girl who says there is none is a naughty little girl."

I was triumphant, and with all the exultation of the I-told-you-so I started down the stairs to tell that little girl, but my foot slipped, and when I looked for the cause, there under my small shoe lay pine tree needles where the Christmas tree had been dragged upstairs!

No number of exclamation marks can express my emotions. Some one had lied. A lie was one of the

seven things God hated. I was not allowed to tell even a teeny weeny bit of a lie—like saying I had only eaten one piece of candy when I had eaten two—without being punished or at least reproved for it. My feet lagged. I cannot remember what I said to my neighbor.

Nearly forty years have slipped by since then, but I can still feel the sickening sensation of that moment, and the distrust of the certain lies of grown people. Today I realize those grown people thought it was a harmless delusion calculated to make a little child have a merrier Christmas than without the delusion. They meant well, these precious big people, and never dreamed that the discovery of their deception would create in my mind something which it would take years to undo.

Time passed. I was a teacher in the Sunday school, the place of all places where truth should be taught, and here I had to fight the other teachers who insisted that Santa Claus was necessary to the full enjoyment of a Christmas festival. When I served

on the Christmas Entertainment Committee and examined programs prepared by leading denominations, I found the picture of the patron saint on one-third of the programs I handled. A shack at the back of the North Pole was substituted for the inn and the manger of Bethlehem, the noise of the prancing reindeer for the music of the angels' song, and a big, fat, mythical Santa Claus for the One whose coming gave us Christmas Day, "Very God of Very God, begotten not created."

As superintendent of the Beginners' Department in the Sunday school I found that the thoughts of my little people were so full of Santa Claus they could not but talk about him. History was repeating itself, and their big people were substituting him for the Christ of Bethlehem.

As soon as my niece was old enough she was told about Santa Claus, a real man with a real house amid ice and snow. If she were not a good little girl, there would be no presents for her. If she were good—well, there was very little she might not expect from this

jolly old man. The many representatives on the street corners with their keep-the-pot-a-boiling were, she explained to me, assistants to Santa Claus; but the real one always went to her house, slid down the two-by-two-six chimney, and brought with him a six to ten foot tree.

Oh yes, she knows about the Babe of Bethlehem. She sings "Away in a manger," while she puts on her shoes and stockings these cold winter mornings, and loves what she used to call the "sadorum" song: "Oh, come, let us adore Him;" but Santa is more imminent and if one is good, really awfully good, one may have pretty nearly everything one wants when Christmas morning comes.

My little nephew wants an ice cream cone one Sunday. His mother was trying to make him understand why we didn't buy on Sunday, and one thing we told him was that God gave us six days and took just one for Himself. Little Bill was perfectly quiet for about five minutes and then came out with: "But Mother, Santa Claus has just one day in the whole year, and

yet he lets us do what we want and buy anything we want on his day."

Last year, in Christmas week I had dinner in a home where we were discussing this and a guest there whose veracity cannot be questioned told me that a friend of hers had two children who had been brought up to believe in Santa Claus. On Christmas Eve they were sent up to bed a bit earlier than was customary in order to give the big people time to trim the tree. These grown people got to laughing a bit too loudly over some mechanical toy and the children crept about a quarter of the way downstairs to learn what it was all about. There through half-open doors they beheld a sea of tissue paper, tinsel, balls, pop-corn strings, peppermint canes, and—their parents trimming the tree.

In their little pajamas they watched in silence, shivering; then as someone approached the half-open door, they fled upstairs.

"Let us say our prayers quickly and get in bed, I'm 'bout frozen," said the little girl, the younger of the two. "Nothing doing," said the

boy, "there isn't any Santa Claus and there isn't any God."

Oh, you big people who have enjoyed the fun of having the children believe in Santa Claus and who have laughed at their innocent remarks about him—I know you have meant well, I know you have meant to add to their merriment, but I do beg of you this Christmas-tide to restore Christ to His rightful place. Suppose He had never come! But He has. Let us tell them so, these little people he has entrusted to our care and teaching.

This is a day when every woman's magazine and some others are waging war on substitutes. The lable of can, jar, box—whatever it is—must declare the contents of each package. If Santa Claus were analyzed what would be read? SANTA CLAUS, SUBSTITUTE FOR CHRIST OF BETHLEHEM. ARTIFICIAL THROUGHOUT.

I come to you with the words of the Greeks of old: "We would see Jesus;" and in every home where tiny hands hold toys, and little girls rock their newborn dollies to sleep, may they

know that, because "God so loved the world that He gave His only begotton Son," we remember Him on this day and give gifts one to the other—Selected.

NEWS ITEMS

SHREWSBURY, PA.

We, the Shrewsbury congregation of the Dunkard Brethren church, held our love feast in the Shrewsbury house Sunday, November 3rd, with a very good attendance throughout the day. Sunday school at 9 a. m. and preaching services following. We were blessed with very inspiring services throughout the day and love feast general in the evening with 129 communicants surrounding the Lord' tables.

We surely were glad for all the neighbors and friends, brethren and sisters from the adjoining congregations and our own brethren and sisters as well in connection with the beloved ministers and elders as follows: Elders T. C. Ecker, A. G. Fahnestock, J. Harry Smith, Ord L. Strayer, B. F. Lebo, Ray S. Shank, Bernie Shriner, and Ministers Abraham Gible, David Gible, James Keggeries, Ben Rinehold, Joshua Rice and Donald Ecker. We sure were glad for the presence of them all and for all the service they rendered during the day. Bro. Benjamin Rinehold officiated.

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

NOTICE

Elder John Sponsellor of Sherwood, Ohio, wishes to inform our readers that he is still confined to his home as a result of his sickness. It is now three years since he has been permitted to attend church services. He has much pain and desires the prayers of the brotherhood in his behalf that the Lord will deal kindly with him. All who can are urged to visit him as he gets very lonely. A card or letter will help if you cannot call in person.—Editor.

BETHEL, PA.

Bro. Benjamin Lebo of Carlisle, Pa., held our revival meetings this fall. He dealt out the word with power, and has sown good seed. As seven were willing to give their hearts to the Lord and the hand to the church, and a few weeks later two more come to be baptized, which made us all rejoice, and let us not stop praying for there are still others who are counting the cost. We had a good attendance all the way through with the exception of a few rainy evenings.

We want to thank the brethren and sisters from adjoining congregations for the interest they have shown in attending our meetings.

Our love feast meeting was held October 27th, with a very good attendance from all our adjoining congregations. We wish to thank all of you, especially the ministering brethren. We had eleven new lambs around the communion tables as two were baptized a few

weeks before our revival meeting and feel sure they enjoyed it very much.

After the love feast two of the sisters were anointed as they had been in failing health for some time.

We have services every Sunday morning, you cannot miss it. Sunday school at 9:00 a. m. and preaching at 10:00 a. m. and every two weeks in the evening. Come, you are always welcome.

Sister Laura Ebling,
Bethel Pa.

OBITUARY

EZRA JUDSON SWIHART

On the seventh day of September, 1873, there was born to George T. and Elizabeth Butterbaugh Swihart a son, Ezra Judson, at their home in Noble county, Ind.

November 3rd, 1894, marked the date of his marriage to Sarah Catherine Long, also of Noble county. They started their home near Goshen, Ind. To this union were born ten children: Mrs. Wilbur Cripe and Mrs. Earl Phillips, of Goshen; Mrs. Vail Hazen of Bedford, Ohio; Carl Swihart, Mrs. Harry Gunderman, Floyd Swihart of Goshen; Noble Swihart of Elkhart; Mrs. Merle Kendall and Merle Swihart of Topeka; and Donald Swihart of Goshen. Also there are twenty-six grandchildren, and three great-grandchildren; one sister, Mrs. Clara Huber, and a brother, Jacob Swihart, both of Goshen.

Sister Swihart preceded her husband in death on the 30th day of June, 1940. A little more than two weeks ago, Bro. Swihart was taken suddenly ill, and was rushed to the hospital for an appendicitis operation. Complications set in. Although his suffering was great, he passed away quietly and peacefully shortly after nine o'clock on Friday evening, the 15th day of November, 1940. His exact age was 67 years, two months and eight days.

Ezra Judson became a charter member of the Dunkard Brethren church at Goshen, remaining faithful until the end. His fidelity and honesty among friends and acquaintances will make his loss the greater. However, those who knew him best are aware that he desired his life as he lived it to speak its own obituary.

Funeral services in the West Goshen Church of The Brethren by Elder D. W. Hostetler, from Job 14:14, assisted by Elder B. E. Kesler.

MARGARET ANN CALVERT AND MARY ANN NOLAND

Twin Sisters

On May 12, 1855 in Adams county, Ohio, there was born to Henry and Minerva Simmons twin daughters, who were named Margaret Ann and Mary Ann. They were very much alike in temperment and disposition and were bound to gether with a tie of love and intimacy which they held sacred unto a ripe old age.

Margaret was united in marriage to Noah Calvert, and to this union five children were born. One son, Archie and a daughter, Lucille, pre-

ceded her in death. The husband passed away in the year 1918, having, been a life long minister of the Church of The Brethren. For the past ten years sister Calvert resided at Plevna, Ind., where she was an active member of the Dunkard Brethren church. She died at her home Saturday, October 26th, 1940 at 9:40 a. m., after an illness of several months due to infirmities of age being 85 years, five months and 14 days old. Surviving are two daughters and one son; Mrs. Laura Goetz of Ashland, Ore., Mrs. Olive VanDyke of Plevna, Ind., and C. P. Calvert, of Eyremore, Alberta, Canada, eight grandchildren and nine great grandchildren.

Funeral services were conducted at the Plevna, Ind., Dunkard Brethren church in charge of Elder Peter Lorenz and Emmanuel Koonen, with interment at Nevada, Mo.

Mary was united in marriage to Sylvester Noland, and to this union six children were born. One son, George and a daughter, Cora, preceded her in death. The husband preceded in death in 1914, having been a life long deacon in the Church of The Brethren.

Mary united with the Church of The Brethren early in life, later transferring her membership to the Dunkard Brethren church to which faith she remained true.

Surviving are two daughters and two sons; Mrs. Ella Clifton of Greybull, Wy., Mrs. Siddle Roberts, of Pueblo, Colo., Walter Noland, of Greenfield, Iowa, and Elwood Noland, of Englewood, Ohio; also a stepson, Bartley Noland of Adair, Iowa, 16 grandchildren and twenty-two great grandchildren.

Mary died at the home of her son, Elwood, at Englewood, Ohio, with

whom she had made her home for many years, at 6:30 a. m. Sunday, November 3, 1940, at the age of 85 years, five months and 21 days. Her death resulted from complications incident to old age. After hearing of her sister's death she only lived a few days. Funeral services were conducted in the Englewood Dunkard Brethren church with Elders J. P. Robbins and L. W. Beery in charge, with burial in Fairview cemetery nearby.

These sisters were of a meek, quiet and retiring disposition, were much concerned about the church and their loved ones and have left an example of faith and works in the service of their Lord that should be an incentive to the loved ones who survive, as well as others with whom their lives have come in contact. Thus ends a span of life that has been a blessing to many. Margaret and Mary have one surviving brother, Henry Simmons of Brookville, Ohio.

Just two weeks before the death of Margaret, Mary visited with her in her home little realizing that they would so shortly be called to the other shore.

The following lines express the feelings of a daughter:

MOTHER

Mother was tired and weary,
Weary with toil and with pain;
Put by her glasses and rocker
She will not need them again.

Into heaven's mansion she entered
Never to sigh or to weep,
After long years with life's struggles
Mother has fallen asleep.

Rest the tired feet now forever,
Dear wrinkled hands are so still,

Blast of earth shall no longer
Throw over our loved one a chill.

Angels thru heaven will guide her,
Jesus will still bless and keep;
Not for the world would we wake her,

Mother has fallen asleep.

Beautiful rest for the weary
Well deserved rest for the true,
When our life's journey is ended
We shall again, Mother, be with you.

This helps to quiet our weeping,
Hark! Angel music so sweet!
He giveth to His beloved
Beautiful, beautiful sleep.

Sel. by Mrs. Olive VanDyke.

CHRISTMAS

Never the Christmas morning
Never the old years end,
But somebody thinks of somebody,
Old days, old times, old friends.

HOW TO SETTLE DIFFICULTIES

Dr. Moses Hodge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

their children "in the nurture and admonition of the Lord." Among Christian ideals are the following: Living a pure and holy life; giving their hearts to God in the days of their youth; common honesty in speech and in action; business integrity in the material things of life; wholehearted Christian service; "in honour preferring one another;" obedience to God in all things. These ideals, while generally applauded, are nevertheless contrary to the lusts of the flesh, and it requires faithful example on the part of parents, much diligent teaching, careful and judicious restraint, careful and prayerful discipline, much patience and vigilant oversight to bring about desirable results. To the extent that parents have the power to govern and control, they are responsible for the proper bringing up of their children "in the nurture and admonition of the Lord." To the extent that they fail to exercise this power, they are responsible for the results springing from their neglect. The fact that there are other influences at work in practically every community

that tend to thwart well-meant efforts of faithful parents ought never to be taken as an excuse for giving up the struggle, but rather serves as a stimulus for putting forth still greater efforts to win and to hold their children for God and His word.

Next to God, parents have or at least should have the highest authority over their children.

—Selected.

SENTENCE SERMONS

To be angry is to revenge the faults of others upon ourselves.

Yesterday is yours no longer; tomorrow may never be yours; today is yours, and in the living present you may stretch forth to the things that are before.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.

THOSE WE LOVE THE BEST

They say the world is round and yet
I often think it square,
So many little hurts we get
From corners here and there.

But there's one truth in life I've
found

While journeying east and west
The only folks we really wound
Are those we love the best.

We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless
blow

To those we love the best.

ADULT SUNDAY SCHOOL LESSONS

Oct. 6—Mark 10:28-52.

Oct. 13—Mark 11:1-14.

Oct. 20—Mark 11:15-33.

Oct. 27—Mark 12:1-27.

Nov. 3—Mark 12:28-44.

Nov. 10—Mark 13:1-23.

Nov. 17—Mark 13:24-37.

Nov. 24—Mark 14:1-21.

Dec. 1—Mark 14:22-53.

Dec. 8—Mark 14:54-72.

Dec. 15—Mark 15:1-22.

Dec. 22—Mark 15:23-49.

Dec. 29—Mark 16:1-20.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 6—Joshua the New Leader.
Josh. 1:1-18.

Oct. 13—Crossing the Jordan. Josh.
3:1-17.

Oct. 20—How the Walls of Jericho
Fell. Josh. 6:1-21.

Oct. 27—Achan's Sin and Punish-
ment. Josh. 7:1-26.

Nov. 3—Joshua Worships and
Reads God's Law. Josh.

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8:30-35.

Nov. 10—Joshua's Good Teaching.
Josh. 23:1-16.

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tory. Judg. 4:1-17.

Nov. 24—The Call of Gideon. Judg.
6:11-40.

Dec. 1—Gideon and His Three
Hundred Men. Judg.
7:1-25.

Dec. 8—Sampson's Great Strength.
Judg. 16:23-31.

Dec. 15—Ruth and Naomi. Ruth
1:1-18.

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2:1-20.

Dec. 29—Review. Moses to Ruth.





